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SERMONS
AND
DISCOURSES
ON SEVERAL
SUBJECTS
AND
OCCASIONS.

BY
FRANCIS ATTERBURY, D.D.
late Lord Bishop of ROCHESTER,
and Dean of WESTMINSTER.

VOL. II.

THE THIRD EDITION.

LONDON:

Printed by J. Bettenham, for CHRISTIAN
BOWYER at the Rose in Pater-noster-Row.
M,DCC,XXX.



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PREFACE.

THE following Sermon, preached at Mr. Benner's Funeral, was, soon after it came out, reflected upon with great Freedom, in a Letter, directed to Me from the Press; and exhorting me either to defend, or retract the Doctrine^a there delivered; which is said to have^a L. p. 5. offended many serious understanding Christians^b.^b L. p. 4.

I have the Happiness, I thank God, to be well acquainted with several Persons of that Character, to whose Judgment (having great Reason to distrust my own) I appeal'd on this Occasion. They assured me, that, upon a deliberate Perusal of that Sermon, they saw nothing in it which offended them; or which could, in their Opinion, justly offend any one, who believed a Future State of Rewards and Punishments. Nor have I, after making what Enquiries I could on this Head, met with any one Person, who carefully considered my Doctrine, and yet judged differently of it. I might well therefore have spared my self the Trouble of re-

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viewing and Defending, what appears not to me to have been blam'd by any *Wise*, or *Good* Man: for, whether the Writer of the *Letter* be such, till I know who he is, I may have leave to doubt. All he says of himself is, that
 * L. p. 4. he is an *Obscure Person*^a; One, I suppose, he means, that is in the Dark, and thinks it proper to continue so, that he may take advantage from thence to attack the Reputation of others, without hazarding his own. There may be somewhat of *Wisdom*, perhaps; but sure there is little of *Goodness*, or *Fairness* in this Conduct. Several such *Obscure Persons* as these we have had of late, who have insulted Men of great Abilities and Worth, and taken pleasure to pelt them, from their Coverts, with little Objections. The ill Success of their Attempts hath justified their Prudence in concealing themselves.

Whoever my unknown Correspondent be,
 * L. p. 5. he presses hard for an *Answer*^b, and is so
 44. 45. earnest in that Point, that he would, I perceive, be not a little disappointed, if he should miss of it. Nameless Authors have no right to make such Demands. However, the Importance of the Argument itself, the serious Air with which he hath treated of it, and the solemn Professions he makes of being acted
 c Ibid. by no other Principle but a Concern for Truth^c, soon determined me to comply with his Exhortations. And what follows therefore, was drawn up not long after his *Letter* appear'd; though the Publication of it hath been delayed by some Accidents, with an Account of which it is not necessary to trouble the Reader.

After

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After all, I shall be looked upon, perhaps, as writing rather too soon, than too late; and as paying too great a regard to an Attempt, which was so far slighted, that the worthy *Dean of Canterbury*, not long afterwards preach'd the Doctrine, there oppos'd, before her Majesty, and printed it by her Order.^a And in truth, there never was a Charge maintain'd with such a shew of Gravity and Earnestness, which had a slighter Foundation to support it. However, it may be of some use, carefully to examine what this Writer hath said, in order, by a remarkable Instance, to shew, how little Credit is due to Accusations of this kind, when they come from suspected (that is, from Nameless) Pens; and how artfully the Mask of Religion may sometimes be put on, to cover Designs which cannot be decently own'd.

^a See his Sermon at S. James's, No. 3. 1706 on *Matth.* xi. 21. p. 11, 12, 13.

That part of my Sermon, to which the Letter-Writer hath confin'd his Reflections, contains the *Explication* of an *Argument*, which I suppose employ'd by the Apostle, in the Text, for the *proof of a Future State*. And I had reason therefore to hope, that what I offer'd on this head, would be favourably received, and candidly interpreted by all such as did in good earnest believe such a State. And yet, to my surprize, I have found One, who would be thought seriously to entertain this Belief, endeavouring all he can to weaken an Argument (and indeed the chief Argument drawn from Reason alone) by which it is upheld. I might have expected this Treatment indeed from the Pen of some Libertine, or disguis'd Unbe-

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liever; it being an usual piece of Art, with that sort of Men, to undermine the Authority of Fundamental Truths, by pretending to shew, how weak and improper the Proofs are, which their Assertors employ in the Defence of them. But I did not, and could not expect such Usage from a Writer, who every where *insinuates*, and in one Place^a, I think, pretty plainly *professes* himself to be a sincere Christian. His *Concern for the Cause of Religion*^b would have appear'd to far greater Advantage, had he employed himself rather in vindicating some of its great Principles, which are every Day openly and daringly attack'd from the Press, than in lessening the Force of what I have urged in behalf of one of them. Had I err'd in this Case, it had been a well meant Mistake; and might have pass'd unobserved, at a Time, when Infidelity finds so much Employment of another kind for all those who have a real *Concern for the Cause of Religion*.

Besides, Discourses on such Occasions, as that on which I then preach'd, are seldom the Productions of Leisure; and should always therefore be read with those favourable Allowances which are made to hasty Compositions. So the Doctrine contain'd in them be but wholesome and edifying, tho' there should be a want of Exactness, here and there, either in the manner of Speaking, or Reasoning, it may be overlook'd, or pardon'd.

When any Argument of great Importance is managed with that Warmth and Earnestness which a serious Conviction of it generally inspires, somewhat may easily escape, even from
a wary

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a wary Pen, which will not bear the Test of a severe Scrutiny. *Facile est verbum aliquod ardens notare, idque, restinctis (ut ita dicam) animorum incendiis, irridere;* said one of the best Writers in the World, who himself needed this Excuse as seldom as any Man.

In particular, what I offered on that Occasion towards the proof of a Future State, deserved to be the less rigorously examin'd, because it was only by way of *Introduction* to some *practical* Points, which I chiefly design'd to insist on. I had not room in a few Pages at the Entrance of a short Discourse, to *consider all things on all sides*^a, to balance the several Advan-^a L. p. 23. tages and Disadvantages that attend the Pleasures of Men and Beasts, Good Men and Bad. I pretended not fully to *State*^b, much^b L. p. 23. less to *Demonstrate*, the Truth contain'd in the Text, as I am falsely represented^c to have done;^c L. p. 22. Those are Words which I never once used;^{23, 40, 41.} nor would the Task itself have been proper at such a Time, and before such an Auditory. My declared Intention was only to *explain* the Apostle's *Argument*^d, to *enlarge on it*^e; to *shew*^d S. p. 4. by several Instances, *the undoubted Truth of it*^f; ^e S. p. 16. to *open and apply it*^g; and this, by such Consi-^f S. p. 5. derations chiefly, as were in some measure ap-^g Ibid. plicable to the *Person* then to be interred. For whoever gives himself the Trouble of reviewing that mean Discourse, will find, that as it consists of *Three Parts*; a *speculative Point of Doctrine*, some *practical Reflections*, and an *Account* of the *Person* deccas'd; so the two former of these Points are handled with a regard to the latter; the *Practical Reflections* being all

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S. p. 6.

of them such as are suited to the *Character* of the *Person*, which follows; and the preceding *Doctrine* being illustrated in such a manner, and by such *Instances*, as naturally lead both to the one and to the other: that part of the *Doctrine* I particularly mean, which is professedly built on the *Letter of the Text*, and the express *Authority* of the *Apostle*.

It is no wonder, if in an *Argument* handled thus briefly, and with such *views* as these, every thing should not be said, which may be thought requisite to clear it. That, as it was no part of my *Intention*, so neither was it necessary, proper, or possible on that *Occasion* to be done: and therefore, for *Omissions* of this kind, I need make no excuse. As to the other *Parts* of the *Charge*, which, if true, would really blamish what I have written; I shall, as I promis'd, reply to them very *distinctly* and *fully*.

The *Accusation* of my *Doctrine* turns, I find, upon three *Heads*; That it is altogether *new*, *utterly foreign* from the *Intention* of the *Apostle*, on whose words I build it, and *false in itself*. A very heavy *Charge*! nor is the first part of it to be neglected. For in *Matters* of *Morality* and *Religion*, which are every one's *Concern*, and which have therefore been often and thoroughly examined, *New Doctrines*, or *Arguments* are deservedly suspected. And when one, who is, by his *Function*, a *Preacher* of *Virtue*, doth by advancing such *new Doctrines*, or *Arguments*, make *Concessions* to the *Cause of Vice* (as I am said to have done) he is doubly *Criminal*. Let us see, therefore, what

L. p. 17.

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what I have laid down in that Sermon, how far it is charged as *New*, and with how little Reason.

My declared Intention, in that part of my Sermon which displeases the Letter-Writer, is to explain that great Argument for a future State, which St. Paul hath couch'd in the Words of my Text. "If in this Life only we have hope in Christ, we are of all Men most miserable." I suppose them to signify, That if all the Benefits we expect from the Christian Institution were confin'd within the Bounds of this Life, and we had no hopes of a better State after this, of a great and lasting Reward in a Life to come; we Christians should be the most abandon'd and wretched of Creatures, all other Sorts and Sorts of Men would evidently have the Advantage of Us, and a much surer Title to Happiness than We. From whence I say, the Apostle would be understood to infer (though the Inference be not express'd) That therefore there must needs be another State, to make up the Inequalities of This, and to solve all irregular Appearances.

p. 4.

In the Explication of this Argument, I profess to urge (what I call) the Concession of the Apostle somewhat farther than the Letter of the Text will carry us, by asserting under two different Heads, That were there no Life after this, 1st, Men would be more miserable than Beasts; and 2^{dly}, The best Men would be often the most miserable. I mean, as far as Happiness, or Misery are to be measured from pleasing and painful Sensations. And, supposing the present to be the only Life we are to lead, I see not but that This might be esteemed the true Measure of them.

p. 6.

Upon

Upon the first of these Heads I shew, that in this Life Beasts have, in many respects, the Advantage of Men; in as much as they (1) enjoy greater sensual Pleasures, and (2) feel fewer corporal Pains, and (3) are utter Strangers to all those anxious and tormenting Thoughts, which perpetually haunt and disquiet Mankind^a. I enlarge on these Particulars, and then proceed on the same Foot likewise to shew, That the best Men would be often the most miserable; since their Principles (1) give them not leave to taste so freely of the Pleasures of Life, as other Mens do, and (2) expose them more to the Troubles and Dangers of it^b.

Both these Points I illustrate by various Instances; and, upon the whole conclude, That therefore, as certainly as God is, a Time there will, and must be, when all these unequal Distributions of Good and Evil shall be set right, and the Wisdom and Reasonableness of all his Transactions, with all his Creatures, be made as clear as the Noon-day^c.

I was willing to represent to the Reader, at one View, the whole Course of my Reasoning, according to the Order in which it lies, and in the very Words, which I have made use of to express it, in my Sermon. If he compares this short Account of my Doctrine, with the larger Explication given of its several Branches in the Sermon itself, he will find, That (whatever the Letter-Writer boldly affirms to the contrary) it must be understood, and is by me actually proposed, under the Restrictions following;

1. When

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I. When I prefer Beasts to Men, and bad Men to Good, in point of Happiness, it is upon a *Supposition*, not only that there is no other Life than this, but that Mankind are *persuaded* that there is none. The Men I speak of are such as those *Corinthians* were, against whom St. Paul argued; Men, who in *this Life only have hope in Christ*; such as *expect no Benefits from the Christian Institution, but what are confined within the Bounds of this present Life, and have no hopes of a better State after this, of a great and lasting Reward in a Life to come*^a. This^a S. p. 4. is the Account which I expressly give of them, when I enter on the Argument, and which I repeat several times^b in the Course of it; and^b p. 9, 13, which must be understood all along, even where¹⁶ it is not mentioned. And such a sort of Christians I may be allowed to suppose now, since such there manifestly were in the Days of the Apostles. Nor does it any ways interfere with this Supposition, to represent these very Men, as having now and then *the uneasy Presages of a future Reckoning*, and as scaring themselves sometimes with the *Fears* of another Life, even while they do not entertain the hopes of it. This, I doubt not, is the Case of all such who profess to disbelieve a Future State; they are not always equally satisfy'd with their own Reasonings about it, but tremble sometimes at the Thoughts of it. My Reprover, therefore, deals very unfairly, when he reckons this among the Advantages peculiar to *Men*, that they *have the present Support of the Belief of a Future State, and the firm Expectation of Rewards*^c in a Life to come; and assures his Rea-^c L. p. 21. ders,

ders, with equal Modesty and Truth, that this
 " See L. p. is agreeable to what I suppose^a, whereas I sup-
 25, 29, 31. pose the quite contrary; and, on that Supposi-
 tion, all my Reasonings and Reflections turn.
 Nor is there a Word, throughout the whole
 Argument, that can justly be construed to a
 different Meaning.

2. Proceeding on this Supposition, I affirm,
 not that the best Men would be *always*, but
often the most miserable. And that I might be
 sure of not being misapprehended, I repeat
 this (or some other equivalent) Expression at
 least *six* times^b, in the Compass of a few Pages.
 Nor doth the Argument which I am explain-
 ing, require a more extensive Supposition; it
 being equally necessary that there should be a
 Future State, to vindicate the Justice of God,
 and save the present Irregularities of Provi-
 dence, whether the best Men be *oftentimes*
 only, or *always* the most miserable. The Let-
 ter-Writer dissembles his Knowledge of this re-
 markable Restriction; and having taken Ad-
 vantage from thence to argue and object as he
 pleas'd, contents himself slightly to mention it
 towards the close of his Pamphlet; which was
 discreetly done, since an earlier Acknowledg-
 ment of it would have discover'd at first sight,
 even to the meanest of his Readers, the Imper-
 tinence of several of those Objections and Ar-
 guments. He would excuse this Procedure, by
 saying, at last, That tho' I profess only to shew
 that the best Men are often the most miserable, yet
 I argue, as if they were *always* so^c, viz. from
 that Obligation to some particular Practices, from
 which they are never exempt in any Condition of
 this

^b p. 5, 6,
 9, 11, 14,
 16.

^c L. p. 41.

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this Life^a: Which is as great and groundless a^a L. p. 32. Misrepresentation as any of the former; Since, 3dly, My chief Proof of this Point, is drawn from that State of *Persecution*, to which good Men, above all others, are subject: because *their Principles expose them most to the Troubles and Dangers of Life*^b; because *for Evils*^b S. p. 9. and temporal Inconveniencies attend the Discharge of their Duty^c; they become a Reproach and a^c p. 12, 13. Bye-word^d, are injur'd and outrag'd, suffer unjust and illegal Encroachments^d; the greatest^d p. ibid. Saints being sometimes made the most remarkable Instances of Suffering^e: for they are inflexible in^e p. 14. their Uprightness—No Prospect of Interest can allure them, no Fear of Danger can dismay them^f.^f p. 12. Would one imagine, after all these Expressions and several others of the same kind that I have made use of, any Man so lost to all Sense of Justice, and Truth, as to say, That I suppose no Case of *Persecution*? that I do not once^g L. p. 29. suppose such a State of *Persecution* as the Apostle pointed at? but maintain my Positions with reference to the most quiet and prosperous State of *this Life*^h? Certainly the Letter-Writer doth not^h L. p. 21. mean this as one Instance of his Concern for the Cause of *Virtue*, and the Interest of practical Religionⁱ! I do not indeed build my Reasoningⁱ L. p. 3. wholly on the Case of *Persecution*; neither doth the Apostle himself, as will afterwards appear: However, I do not exclude it. On the contrary, I refer to it frequently, and should have dwelt more largely upon it, but that the other Considerations I suggest, were more applicable to the Character of the Person deceas'd; which was (as I have already said) the Point from whence

whence I chiefly took my Views in this Argument.

Fourthly, Even when I do not suppose good Men to be under a State of *Persecution*, yet still I suppose them to live in a State of *Mortification* and *Self-denial*; to be under a perpetual Conflict with their bodily Appetites and Inclinations, and struggling to get the mastery over them. I suppose them oblig'd, by their Principles, not to taste so freely of the Pleasures of Life (the innocent Pleasures of Life; for such I manifestly mean) as other Men do^a; but to sit as loose from them, and be as moderate in the use of them as they can^a; not only to forbear those Gratifications which are forbidden by the Rules of Religion; but even to restrain themselves, in unforbidden Instances^a. And whenever they taste even the allowable Pleasures of Sense, I suppose them to be under such Checks from Reason and Reflection, as, by representing perpetually to their Mind the meanness of all these sensual Gratifications, do, in great measure, blunt the Edge of their keenest Desires, and pall all their Enjoyments^b. And have I not Reason therefore to say, that good and pious Persons, by the Nature and Tendency of their Principles, (as they are most expos'd to the Troubles and ill Accidents of Life^c, so) are the greatest Strangers to the Pleasures and Advantages of it^d? And would not these be great and needless Abatements of their Happiness, if it were confin'd within the Compass of this Life only? But surely it doth not from hence follow, nor have I once suggested, much less affirm'd, That the Practice of Vice doth in its own Nature tend to make Men more happy, in all States of this Life, than

^a S. p. 10.

^b p. 8.

^c See the preceding Sect. p.

13.

^d p. 13.

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than the Practice of Virtue. This is an Assertion by which the great Author of our Nature, and Enactor of the Law of Good and Evil, is highly dishonour'd and blasphem'd; and which cannot by any one, who hath the least Sense of Religion, be repeated, without being abhorred.

That *Virtue* and *Vice* do in their own Natures tend to make those Men happy, or miserable, who severally practise them, is a Proposition of undoubted (and, I am sure, by me undisputed) Truth; as far as it relates to *moral Virtue* or *Vice*, properly so call'd; that is, to those *Measures of Duty*, which *Natural Reason*, unenlighten'd by Revelation, prescribes. For as to those *Rules of Evangelical Perfection*, in which we Christians are obliged to excel; they are (some of them) of so exalted a Nature, so contrary to *Flesh and Blood*, and so far above our ordinary Capacities and Powers, that if there were no other Life than this, I see not how our Happiness could generally be said to consist in the Practice of them. And therefore when God made them Matter of strict Duty to us; he at the same time animated us to Obedience (not only by assuring us of the extraordinary Assistances of his good Spirit, but) by a clear Discovery of a Future State of Rewards and Punishments; whereas the *Jews*, who had the Promises of this Life only, had also, in proportion to those Promises, a lower and less excellent Scheme of Duty propos'd to them.

And here also this Author is altogether Silent; for he takes no notice of these *Improvements*

ments made by the Gospel in the Measures of our Duty; but he supposes every where the Christian, and Heathen Morality to be in all respects the same: and that the innocent Pleasures of Life (which must be allowed to have some share in perfecting human Happiness) are no more affected and retrenched by the one, than the other. He supposes all the Instances of Abstinence, Mortification, and Self-denial, which the Gospel enjoins, to be included within those Rules of Virtue, which the Light of Nature teaches us to follow; and upon this Foundation proceeds to represent me as affirming, that *the best of Men are rendered more miserable than the Wicked, by the Practice of Virtue*: whereas, in truth, I only maintain, that the best Christians (who are unquestionably the best of Men) are, by their Observance of some Gospel-Precepts, render'd (more miserable, or, which is all one) less happy, than they would otherwise be, if they were releas'd from those Obligations. And, consequently, were there no hope of a Life after this, they, who are not ty'd up to these Severities, would have a manifest Advantage over those who are.

* L. p. 43.

I instance indeed in some Acts of Virtue common to Heathens and Christians; but I suppose them to be perform'd by Christians after (a Christian, that is, after) a more sublime and excellent manner than ever they were among the Heathens; and even, when they do not differ in Kind from moral Virtues, strictly so styl'd, yet to differ in the Degrees of Perfection with which they are attended.

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This Distinction between a State of *Virtue* and a State of *Mortification*, between *Moral Goodness* and *Evangelical Perfection*, and the greater Restraints (in point of worldly Pleasures and Advantages) which are laid upon Men by the former of these than by the latter, ought the rather to have been observ'd and own'd by the Letter-Writer, because in the

Fifth Place, I pretend not to compare the Happiness of Men and Beasts, good Men and bad, any farther than it results from worldly Pleasures and Advantages, and the Objects of Sense that surround us. For these are my Words. "Were there no other Life but this, Men would really be more miserable than Beasts, and the best Men would be often the most miserable. *I mean, as far as Happiness, or Misery, are to be measured from pleasing or painful Sensations*." This is the Re-^a S. p. 6. striction which I more expressly and formally insist on, than any other. At the very opening of the Argument it occurs; nor do I, in the Prosecution of it, use any one instance, or Illustration, but what relates to such pleasing and painful Sensations, or to those delightful and uneasy Reflections of Mind, which are, some way or other, *consequent* upon them. And if, *in these Respects*, (and farther I do not go^b)^b See p. 7. the Happiness of Beasts exceeds that of Men,^{8.} and the Happiness of the Wicked that of the Virtuous, it will not weaken what I have urg'd, to shew, that, *in other Respects*, (such as the Letter-Writer largely displays) the Advantage may lie on the contrary side; because, were it so, yet this Advantage would not be suffi-

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cient to turn the Scale, according to *my Supposition*: which is, that *without the hope of another Life, pleasing and painful Sensations* (taken together with those inward Reflections which are naturally consequent upon them) *might be esteem'd the true Measure of Happiness and Misery* *. On this *Supposition* (which I had not then time to explain and prove) all my Reasonings proceed; and cannot therefore be affected by any Objections, which are so far from being built on the same Bottom, that they are design'd to overthrow it. Whether this *Supposition* be true, or false, may be a new matter of Dispute: but if it be true, the Argument, I raise from thence, is certainly true, and the Objections of the Letter-Writer are as certainly vain and impertinent; being levell'd rather against the *Supposition* itself, than the *Inference* that I drew from it.

This is not a proper Place to justify that *Supposition*; thus much only I shall say at present concerning it. I am so far from retracting it, that I look upon it to be a most clear and indubitable Truth; and think myself to have express'd it with more Wariness and Reserve than was necessary. My Words are—*I see not but that this might be esteem'd the true Measure of Happiness, and Misery*: Whereas *this might not only be esteem'd, but would really be the true Measure of Happiness and Misery*, to the far greater part of Mankind, if they were not educated under the Hope and Fears of future Rewards and Punishment. The Objects of Sense would then determine the Views of most Men; of all such, to be sure, who convers'd
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perpetually with them, and wanted the Opportunities and Capacities that were requisite towards withdrawing their Thoughts from these things, and fixing them on more refined and reasonable Pleasures. And even among those Few, who were better qualified, still fewer would be found, who, without the hope of another Life, would think it worth their while, to live above the Allurements of Sense, and the Gratifications of this World, as far as was necessary towards attaining the heights of Christian Perfection. Nor could any Argument be urg'd, sufficient to induce those so to do, who were otherwise resolv'd, and inclin'd. The Rule of Good and Evil would not then appear uniform and invariable; but would seem different, according to Men's different Complexions, and Inclinations; and whatever they judged to be, upon the whole, most agreeable, or disagreeable to them, that they would be sure (nay they would look upon themselves as oblig'd) to pursue, or decline, without being restrain'd by any speculative Reasonings, concerning the Nature of Virtue and Vice, and the Obligations Men are under, universally to practise the one, and eschew the other.

But this, I am sensible, lies without the Compass of my immediate Design, which is only to reckon up the several *Restrictions* under which, what I have laid down in that Sermon, ought to be understood; Restrictions, not now first devis'd to qualify my Doctrine, but plainly propos'd together with it, and interwoven into the Body of those few short Reflections, which I had room to make concerning it. And yet

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the Author of the Letter, in a very grave and solemn manner, argues throughout, as if no one such Restriction had been made. Let his Cause be as good as he pretends it to be, yet surely it is not at all beholden to him for his way of maintaining it. He that *talks* thus *deceitfully* even for Truth itself, must needs hurt it more by his Example, than he promotes it by his Arguments.

But to set aside these *Restrictions*, important as they are, for the present, and take my Doctrine at large, even as the Letter-Writer himself hath represented it; that is, as briefly contain'd in (what he calls) my two *Positions*,

^a L. p. 20. ^a and the *Notions on which they were founded* ^b:

^b L. p. 22. Let us see how far the first Charge of *Novelty* can, even upon this Foot, be made good against it.

I. My *Positions* are these; That, *were there no Life after this*, First, *Men would be really more miserable than Beasts*; and Secondly, *the best of Men would be often the most miserable*. The *Notion*, on which they are founded is, That, *supposing the present to be the only Life we are to lead, I see not but that pleasing, and painful Sensations might be esteemed the true Measure of Happiness, and Misery*.

Against both the one, and the other, the Letter-Writer exclaims in a most tragical manner: He is *sorry to see such Concessions made to the Cause of Vice by any Preacher of Righteousness* ^c; he never yet heard, nor ever expected to hear any thing like this from the Pulpit ^d; he knows not that such *Assertions* have been ever, before this, seriously maintained by any Person of *Virtue* and
Under-

^c p. 17.

^d p. 32.

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Understanding, much less solemnly dictated as undoubted Truths from the Pulpit^a; he thinks, that^a L. p. 19. all who have any Respect for the Clergy, must lament that such strange Doctrine should be recommended to the World by one of that Body; and all, who have any Regard to the Honour of Christ, must lament to see it solemnly back'd and confirmed by one of his Apostles^b.

^b P. 45.

The Charge of *Novelty* is here urged with so much Warmth, and Gravity, and such an Air of Assurance, that even a wary Reader would be apt to think it well founded; and yet never was there a Censure more rashly vain, or more entirely destitute of all Colour of Truth. For first, as to the *Positions* themselves, they are so far from being *New*, that they are commonly to be met with in both Antient and Modern, Domestick and Foreign Writers; particularly in the Works of our *English* Divines, which are in every one's Hands, and with which the Author of the Letter, I believe, is best acquainted. I begin with Archbishop *Tillotson*, who cannot be suspected to have made *Concessions to the Cause of Vice*, either through Weakness, or a worse Reason: and yet these are his Expressions. 'The Condition of Men
' in this present Life is attended with so many
' Frailties, liable to so great Miseries and Sufferings, to so many Pains and Diseases, to
' such various Causes of Sorrow and Trouble,
' of Fear and Vexation, by Reason of the many Hazards and Uncertainties, which not only the Comforts and Contentments of our
' Lives, but even Life itself is subject to, that
' the Pleasure and Happiness of it is by these

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much rebated : so that were we not so trained up with the hopes of something better hereafter, Life itself would be to many Men an insupportable Burthen. If Men were not supported and born up under the Anxieties of this present Life, with the Hopes and Expectations of an happier State in another World, *Mankind would be the most imperfect and unhappy part of God's Creation.* For altho' other Creatures be subjected to a great deal of Vanity and Misery, yet they have this Happiness, that, as they are made for a short Duration and Continuance, so they are only affected with the present; they do not fret and discontent themselves about the future, they are not liable to be cheated with Hopes, nor tormented with Fears, nor vexed at Disappointments, as the Sons of Men are. But if our Souls be immortal, this makes abundant Amends and Compensation for the Frailties of this Life, and all the transitory Sufferings and Inconveniencies of this present State : Human Nature, consider'd with this Advantage, *is infinitely above the Brute Beasts that perish.* Serm. Vol. ix. pag. 68, 69. Again, What would a Man gain by it, if the Soul were not immortal, but to *level himself with the Beasts that perish* [nay] to put himself into a worse and more miserable Condition than any of the Creatures below him? Ibid. p. 72.

The same thing is said more shortly, but as fully, by the present Lord Bishop of Rochester, *Without that Belief* [of the Joys of another Life] *as Christians of all Men, so Men of all*
Creatures

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* *Creatures were most miserable.* Sermon on
* Jan. 30. p. 14.

To the like purpose Mr. *Glanville*. 'If this
* Life be all, we have the same End and Hap-
* piness with the Brutes; *and they are happier*
* *of the two, in that they have lesser Cares and*
* *fewer Disappointments,* Sermon. p. 294.

Dr. *Moor*, whom my Reprover must allow
to have been a *Person of Virtue and Understand-*
ing^a, expresses himself on this occasion, in very^a L. p. 19.
significant Terms. 'If (says he) *there be no*
* *Life hereafter, the worst of Men have the*
* *greatest share of Happiness;* their Passions and
* Affections being so continually gratify'd, and
* that to the height, in those things that are
* so agreeable, and, rightly circumstantiated,
* allowable to human Nature; such as the
* sweet Reflection on the Success of our politi-
* cal Management—the general Tribute of
* Honour and Respect for our Policy and Wit,
* and that ample Testimony thereof, our Ac-
* quisition of Power and Riches; that great Sa-
* tisfaction of foiling and bearing down our Ene-
* mies, and obliging and making sure our more
* serviceable Friends; To which finally You
* may add all the variety of Mirth and Pastime,
* that Flesh and Blood can entertain itself with,
* from either Musick, Wine, or Women.
* *Imm. of the Soul, L. 2. Ch. 18. Sect. 9.*

Dr. *Goodman*, in his *Winter Evening Confer-*
ences, a Book received with general Applause,
and now in every one's Hands, represents one
of the Persons in his Dialogue speaking as fol-
lows. 'It is plain, that nothing but the hope
* of another and better World at last can ena-

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' ble a Man tolerably to enjoy himself in this
 ' present—Nothing but eternal Life is a suf-
 ' ficient Antidote against the Fears of Death.
 ' And all these are the Effects and Benefits of
 ' Religion. Therefore if this be uncomfort-
 ' able, Mankind must needs be the most de-
 ' plorably unhappy kind of Being in the whole
 ' World. For though other sort of Creatures
 ' are, in some sort Fellow-sufferers in the com-
 ' mon Calamities of this World; yet, besides
 ' that their Share is ordinarily not so great as
 ' his, it is evident that they fear nothing for
 ' the future, but only feel the present Evil;
 ' and they have no Restraint upon them for
 ' what they desire, nor no Remorse for what
 ' they have done. Therefore, if Mankind have
 ' not the Glory of his Conscience, when he
 ' doth well, to set against the Checks and Girds
 ' of it when he doth amiss; and *if he have not*
 ' *hopes to counterbalance his Fears, and a Re-*
 ' *ward hereafter for his Self-denial at present,*
 ' *his Condition is far the worst of any Creature*
 ' *in the World,* Part 3. p. 43.

In like manner (*Part 2. p. 114.*) after allow-
 ing, that ' Several sorts of Brute Creatures
 ' continue longer in the World, and have as
 ' well a quicker Sense of Pleasure, as a more
 ' unlimited and uncontrolled Enjoyment of it,'
 he makes the same Inference from hence that I
 have done; ' That upon these very Considera-
 ' tions, there is great Reason to believe that
 ' there is such a thing as another World,
 ' wherein Man may have Amends made him,
 ' for whatever was amiss, or defective in this.
 ' For it is not credible with me, that such
 ' Power

‘ Power and Wisdom, as is plainly displayed in
 ‘ the Constitution of Man, should be so utter-
 ‘ ly destitute of Goodness, as to contrive things
 ‘ so ill, that *the noblest Being should be finally the*
 ‘ *most unfortunate.*

Bishop Wilkins, in his *Princ. of Nat. Relig.*
 pag. 159, 160. ‘ There is a strong Aversion
 ‘ amongst Men against a dark State of Annihi-
 ‘ lation, which no Man can think of without
 ‘ great regret of Mind; and likewise a natu-
 ‘ ral Desire in all Men after a State of Happi-
 ‘ ness and Perfection. And no natural Desire
 ‘ is in vain. All other things have somewhat
 ‘ to satisfy their natural Appetites. And if
 ‘ we consider the utter Impossibility of attain-
 ‘ ing to any such Condition in this Life, this
 ‘ will render it highly credible, that there
 ‘ must be another State wherein this Happiness
 ‘ is attainable: Otherwise Mankind must fail
 ‘ of his chief End, being, by a natural Princi-
 ‘ ple, most strongly inclin’d to such a State of
 ‘ Happiness as he can never attain to; as if he
 ‘ were purposely fram’d to be tormented be-
 ‘ twixt these two Passions, Desire and De-
 ‘ spair; an earnest Propension after Happiness,
 ‘ and an utter Incapacity of enjoying it; as if
 ‘ Nature itself, whereby all other things are
 ‘ disposed to their Perfection, *did serve only,*
 ‘ *in Mankind, to make them most miserable.*
 ‘ And, which is yet more considerable, the
 ‘ better and wiser any Man is, the more earn-
 ‘ est Desires and Hopes hath he after such a
 ‘ State of Happiness. And if there be no
 ‘ such thing, *not only Nature, but Virtue like-*
 ‘ *wise must contribute to make Men miserable.*

I have

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I have search'd the Volumes of *Sermons* publish'd by Divines here in *England*, and find as yet but *Two* on the same *Text* with mine; one preach'd by the learned and pious Mr. *Pemle*, the other by Dr. *Stradling*, the late worthy Dean of *Chichester*; and both of them full of the same Points of Doctrine, and the same ways of explaining those Points, as I have employ'd. I refer the Reader to the *Sermons* themselves, and shall mention here but a Passage or two out of them.

Mr. *Pemle's* first *Position* is, that 'True
' *Christians are more unhappy than other Men, if*
' *their Happiness be confin'd to this Life only*—are
' in a worse State than *Epicures* and *Atheists*,
' and other ungodly Persons, &c.—in regard to
' the Nature of true Religion which they profess,
' which agrees not with the good liking
' of the World, and therefore It [the World]
' cannot agree with That, nor with them that
' sincerely profess it.—They are Men of
' another Generation, their Lives are not like
' other Mens, and therefore the World wonders at them——and always sees, in their
' Well-doing, a Reproof of their own Evil-doing," &c. He concludes thus—— 'We
' see then the Point to be plain enough, that
' true Christians, barr'd in their Hope in Christ,
' for the Life to come, are more miserable than
' other Men; because all are alike hereafter;
' and for this Life, the Godly miss of those
' Contentments which the Wicked enjoy,
' nay, are more miserable, not only than Men,
' but than Beasts also,—p. 480.

Dr.

Dr. Stradling's second Head is, 'That, upon
 ' Supposition of no better Hope [than this Life
 ' affords] all good Christians should be not only
 ' Miserable^a, but of all Men most Miserable—^a p. 463.
 ' more unhappy than the most brutish Men, yea,
 ' than the Beasts that perish. For whereas these
 ' feel their Misery when it comes, but do not
 ' anticipate it, &c. ^b Christians make them-^b p. 474.
 ' selves yet more miserable by their severe
 ' Principles of Mortification and Self-denial,
 ' debarring themselves of those Comforts and
 ' Satisfaction which others enjoy^c—They^c p. 478.
 ' lose the good Things here, and fail of those
 ' hereafter^d. ^d p. 479.

To these modern Instances from our own
 Writers, I shall add that of Mr. Calvin, who
 says*, 'That Gryllus, in *Plutarch*, reasons wise-
 ' ly, when he affirms, that Men, who live
 ' without Religion [*i. e.* without a Sense of
 ' God, and a Belief of future Rewards] do not
 ' only not excel Brute Beasts, but are by many de-
 ' grees far inferior to them, in as much as they are
 ' liable to various sorts of Evils, and live always
 ' in a tumultuary and restless State." And again,
 —' There is none of us but who would be
 ' thought, throughout the whole Course of his
 ' Life, to aspire after Immortality. For we
 ' are ashamed in nothing to excel the Brute
 ' Beasts, whose Condition would be no ways inferior

* Sapiientissimè apud *Plutarchum*, *Gryllus* ratiocinatur, dum homines affirmat, si ab eorum Vita semel absit Religio, non modo Brutis Pecudibus nihil excellere, sed multis partibus esse longè inferiores; ut qui tot malorum formis obnoxii tumultuariam & irrequietam Vitam perpetuò trahant, &c. *Instit. Cap. 1. Sect. 10.*

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‘ to Ours, if we had not the Hope of Eternity
‘ after Death to support us^a.

I shall trouble the Reader with one Citation more, out of *Athenagoras*; because the Words of that antient Writer are very full and expressive. ‘ If (says he^b) human Actions were not
‘ to be judg’d, Men would have no Advantage
‘ over Beasts; indeed, more miserable than
‘ Beasts would such Men be, who were always
‘ busied in subduing their Passions, and improving
‘ themselves in Piety, and Justice, and every other
‘ Virtue. At this rate, the animal and belluine
‘ Life would be the best; Virtue would be
‘ downright Folly; the Threats of future
‘ Vengeance, Matter of Sport and Laughter;
‘ the Pursuits of all kind of Pleasure, our
‘ chiefest Good; and the Rule, by which Men
‘ and Beasts ought then equally to guide them-
‘ selves, would be that beloved Maxim of the
‘ *Epicures*; Let us Eat and Drink, for to mor-
‘ row we die.

^a Nemo quidem est nostrum qui non videri cupiat ad
cælestem Immortalitatem toto vitæ curriculo aspirare &
eniti: pudet enim Nos nullâ re antecellere Brutis Pec-
des, quarum Conditio nihilo nostrâ inferior foret, nisi Spes
æternitatis post mortem nobis superesset. *Ib.* Cap. 21. §. 26.

^b Εἰ μὴ μνημιᾷ μνημιῶν τῶν ἀνθρώπων πεπραγμένων
χρῆνοίτο κρίσις, οὐδὲν ἔχουσι πλεῖον τῶν ἀλόγων ἀνθρώπων
μᾶλλον δὲ κακίαν πραξουσιν ἀθλιώτερον οἱ τὰ πάθη δου-
λαγωγούντες, καὶ φροντίζοντες εὐσεβείας, καὶ δικαιοσύνης, καὶ
τῆς ἄλλης ἀρετῆς. Ὅδὲ κίβωδος βίος καὶ θνητῆς ἀρετῆς.
ἀρετὴ δὲ ἀνόητος δίκης δὲ ἀπειλή, γέλως πλάτυσ· τὸ δὲ
πᾶσαν θεραπεύειν ἡδονήν, ἀγαθὸν τὸ μίγνισον· δόγμα δὲ
κοινὸν τούτων ἀπάντων, καὶ νόμος εἰς, τὸ τοῖς ἀκαλάστοις
καὶ λῃστοῖς φίλον. Φάγωμεν καὶ πίνωμεν, αὐριοὶ ὃ ἀποθήσ-
κομεν. Περὶ Ἀρεῶν. Οὐρον. Ed. p. 255.

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This last Passage from *Athenagoras* includes, and very strongly affirms all the Parts of my Doctrine which have been excepted against; not only my *Positions*, but the *Notion* itself also, on which they are founded; and which now, therefore, I proceed likewise to vindicate from the Charge of *Novelty*, by the following Authorities.

My *Notion* (as it is call'd) is, That *supposing the present to be the only Life we are to lead, I see not but that pleasing and painful Sensations might be esteemed the true Measure of Happiness and Misery*. This is all I say of the Matter, there being no other Passage of like import with this throughout my whole Sermon. And have not Archbishop *Tillotson*, Dr. *Scot*, Dr. *Sherlock*, Dr. *Lucas*, and others said the same thing, in a manner less reserv'd, and in Terms of yet greater Force and Compass, without giving any Offence (that I know of) to any one of those many *serious and understanding Christians*, who^a L. p. 4. daily peruse their excellent Writings with Pleasure and Edification?

Archbishop *Tillotson*, Vol. ix. p. 48. 'The
' Determination of the Apostle is according to
' the Nature, and the Truth and Reason of
' things, 'That if in this Life only we have
' Hopes, we were of all Men most miserable. For
' although it be true, that, as things now
' stand, and, as the Nature of Man is fram'd,
' good Men do find a strange kind of inward
' Pleasure and Satisfaction in the Discharge of
' their Duty, yet every Man that consults his
' own Breast, will find that his Delight and
' Contentment chiefly springs from the Hopes
' which

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‘ which Men conceive, That an holy and virtuous Life shall not be unrewarded. And, ‘ *without these Hopes, Virtue is but a dead and empty Name.*

Vol. II. p. 165. ‘ If we were sure that there were no Life after this, if we had no Expectation of a Happiness or Misery beyond this World; the wisest thing that any Man could do, would be, to enjoy as much of the present Contentments and Satisfactions of this World as he could fairly come at. For if there be no Resurrection to another Life, the Apostle allows the reasoning of the Epicure to be very good; *Let us eat and drink, for to morrow we die.*

Dr. Scot's Christ. Life, Part. iii. Vol. i. Ch. 5. p. 301. ‘ If there were no other Life after this, it would be Folly so much as to attempt it [the Enjoyment of God by Contemplation and Love, and the Imitation of his Perfections]: for what Man in his Wits would ever think it worth the while to spend a considerable part of his Life in waging War with himself, mortifying his Affections, crossing and starving out his dearest Inclinations (which yet he must do, e'er he can arrive at any comfortable degree of divine Enjoyment) if there were no other Recompence to be expected at last, but to live a few Days longer in a rapturous Muse, and then lie down in everlasting Darkness and Insensibility? Had he not a thousand times better please and gratify himself at present, content his craving Desires with the Goods that are before him, and take his fill of those sensual Delights that readily
‘ offer

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offer themselves to his Enjoyment, than run away from them in a long and wearisome quest of spiritual Joys, which, for all he knows, he may never arrive to, or, if he doth, is sure, within a few Moments, to be depriv'd of them for ever?

Dr. *Sherlock's* Practical Discourse concerning a Future Judgment, p. 116, &c. 'The whole Christian Religion is founded on, and adapted to the Belief of a Future Judgment, and is a very unintelligible Institution without it — The temporal Promises made to an holy and virtuous Life——extend no farther than Food and Rayment, to *our daily Bread* ——But who would be contented with such a scanty Provision, while he sees the greater Prosperity of bad Men, who dissolve in Ease and Luxury, were there not an happy State reserv'd for him in the next World? Where is the Man who would not comply with the Devil's Temptation, to fall down and worship for all the Kingdoms of the World, and the Glory of them, were he not to lose a brighter and a richer Crown for it?

Ibid. p. 119, &c. 'Many of our Saviour's Laws are founded on the Supposition of a future Judgment, and are extremely unreasonable, if there be no Rewards or Punishments after this Life—The only Rule of our Actions would [then] be, to live as long, and to enjoy as much of the World as we can. But Christian Religion will not in many Cases allow of this, and therefore is no Religion for this World, were there not another World to follow—How many Restraints doth the Christian

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‘ Christian Religion lay on us, to lessen the
 ‘ Pleasures and Satisfactions of this Life? It
 ‘ teaches us a great Indifferency to all the
 ‘ things of this World; but how unreasonable
 ‘ is that, if this World be our only Place
 ‘ of Happiness—It commands us to mortify
 ‘ our sensual Appetites, to crucify our Flesh
 ‘ with its Affections and Lusts, to live above
 ‘ the Pleasures of the Body, to pluck out our
 ‘ right Eyes, to cut off our right Hands: but
 ‘ what Reason can there be to deny our selves
 ‘ any of these Enjoyments, as far as is consist-
 ‘ ent with preserving our Health, and pro-
 ‘ longing our Lives, if we have no Expecta-
 ‘ tions after Death? Nay if Men are contented
 ‘ to live a short and a merry Life, what Hurt is
 ‘ there in it, if Death puts an end to them?
 ‘ —It forbids earthly Pride and Ambition, an
 ‘ Affectation of secular Honours and Power:
 ‘ But why must we submit to Meanness and
 ‘ Contempt in this World, if this be the only
 ‘ Scene of Action we shall ever be concern’d
 ‘ in? For a mean and base Spirit is no Virtue;
 ‘ and for the same Reason it can be no Virtue
 ‘ to be contented with a low Fortune, to be pa-
 ‘ tient under Sufferings, which, if they will
 ‘ never be rewarded, is to be patiently mise-
 ‘ rable, and that is Stupidity and Folly: But
 ‘ to have our Conversation in Heaven, to live
 ‘ upon the Hopes of unseen Things is Mad-
 ‘ ness and Distraction, if there be no Heaven,
 ‘ no unseen Things for us—The Reasons of
 ‘ most of the Evangelical Commands must be
 ‘ fetched wholly from the other World, and
 ‘ a future Judgment.

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Bp. *Wilkins* Princ. of Nat. Rel. p. 67. ' If
' there be no such thing to be expected as Hap-
' piness or Misery hereafter, why then the on-
' ly Business that Men are to take care of, is
' their present well-being in this World: there
' being nothing to be counted either good, or
' bad, but in order to that: Those things which
' we conceive to be conducive to it, being
' the only Duties; and all other things, which
' are cross to it, the only Sins. And there-
' fore, whatever a Man's Appetite shall incline
' him to, he ought not to deny himself in it
' (be the thing what it will) so he can have
' it, or do it, without probable Danger. Sup-
' pose it be Matter of *Gain* or *Profit*, he is
' dispos'd to; if he can cheat or steal secure-
' ly, this will be so far from being a Fault, that
' it is plainly his Duty; that is, reasonable for
' him to do, because it is a proper Means to
' promote his chief End. And so for other
' Cases of *Anger*, *Hatred*, *Revenge*, &c. Accord-
' ing to this Principle, a Man must take the
' first Opportunity of satisfying these Passions,
' by doing any kind of Mischief to the Person
' he is offended with, whether by false Accu-
' sation, or Perjury, or, (if need be) by poi-
' soning or stabbing him; provided he can do
' these things so as to escape the Suspicion of
' others, and human Penalties.

Dr. *Lucas*, *Enquiry after Happiness*, Part 3.
p. 245. ' The *Epicureans* confin'd the Happi-
' ness of Man to this short Life; and by a pro-
' bable Consequence resolv'd it ultimately into
' the Enjoyments of the Body, *Ibid.* p. 145.
' Without another Life, all other Motives to
Vo L. II. C Perfec-

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‘ Perfection will be insufficient. For though,
 ‘ generally speaking, such is the Contrivance
 ‘ of human Nature, &c.— Yet it is certain,
 ‘ that not only in many extraordinary Cases,
 ‘ there would be no Reward at all for Virtue,
 ‘ if there were not one reserv’d for it in another
 ‘ World, but also, in most Cases, if there
 ‘ were not a future Pleasure that did infinitely
 ‘ outweigh the Enjoyments of this Life, Men
 ‘ would see no Obligation to Perfection. For
 ‘ what should raise them above the Love of
 ‘ this World, if there were no other? or a-
 ‘ bove the Love of the Body, if when they
 ‘ dy’d, they should be no more for ever?

[*Pract. Christianity, Part 11. Chap. 1.*] ‘ For
 ‘ the Law of our Nature being, I humbly con-
 ‘ ceive, nothing else but the Law and Dictates
 ‘ of Reason: and the Business of Reason being,
 ‘ in this Respect at least, only to distinguish
 ‘ between Good and Evil, our Reason would
 ‘ talk to us at another rate, because it would
 ‘ proceed by different Principles: Good and
 ‘ Evil would then peradventure be different
 ‘ things [from what they are at present] for
 ‘ whatever would make for the Pleasure and
 ‘ Interest of this present World, would be
 ‘ good; and even Pleasure and Interest would
 ‘ not peradventure be the same thing then, as
 ‘ now: For the Soul would not challenge so dis-
 ‘ tinct a Consideration and Provision then, as
 ‘ now: For it would not only be lawful, but
 ‘ wise for it to become sensual and worldly: and
 ‘ so the same pleasure and interest would minister
 ‘ to the Happiness of both Body and Soul, &c.
 [*Ibid. Chap. 4.*] ‘ Were there no Life to
 ‘ come,

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‘ come, it would behove every Man to be content with, and make the most of this. Nor do I at all doubt, but that Men may manage their Lusts so, as that they may not be able to infer Reason enough to relinquish them, from any Influence they have upon their worldly Interest. Or if any one should think it necessary to purchase a Pleasure by shortning of his Life, or lessening his Estate, I cannot see why he may not have Reason on his Side: For *a short Life and a merry one*, and, *my Mind to me a Kingdom is*, would, upon the former Supposition, be wise Proverbs: For, upon this Supposition, the Pleasures of the Mind would be narrow and faint, and the Checks of Conscience none, [or] insignificant. [and]

Bp. Pearson on the Creed, p. 304, 305. ‘ Such is the Sweetness of our Sins, such the Con-naturalness of our Corruptions, so great our Confidence of Impunity here, that, except we look’d for an Account hereafter, it were *unreasonable* to expect that any Man should forsake his Delights, renounce his Complacencies by a severe Repentance, create a Bitterness to his own Soul——We are naturally inclined to follow the Bent of our own Wills, and the Inclination of our own Hearts. All external Rules and Prescriptions are burdensome to us; and did not we look to give an Account, we had no Reason to satisfy any other Desires than our own, &c.

Mr. Glanville’s Sermons, p. 278. ‘ If this be all the Life of Man, [*i. e.* the only Life he is to lead] ‘ his End and Happiness would

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‘ then be to provide for the Body, and the
 ‘ Gratification of its Senses.

Mr. *Pemle's* Sermon, p. 479. ‘ Poor is the
 ‘ Contentment that can be found in Virtue
 ‘ and Religion, if it stretch no farther than to
 ‘ the end of this Life——Cut from a Man
 ‘ his Hope in Christ for hereafter, and then the
 ‘ Epicure's Counsel will seem good, *Let us eat*
 ‘ *and drink, for to morrow we die.* Let us take
 ‘ our Pleasure while we may. If we die as
 ‘ Beasts, and come to nothing, then let us live
 ‘ as Beasts too, &c. What avails us to joy in
 ‘ Virtue and Religion? to follow an empty
 ‘ Name of Goodness? when nothing is got
 ‘ by it after Death, and for the present, no-
 ‘ thing worth the desiring? Let us restrain
 ‘ our Eyes and our Hearts from no Pleasures
 ‘ that may be procured; Let Virtue be only
 ‘ our Stale to win Honour, where Men, out
 ‘ of Error, esteem highly of it: Among o-
 ‘ thers love we Vice, where Virtue is banish-
 ‘ ed, &c. Good wholesome Counsel, if the
 ‘ Day of our Death were the utmost Period of
 ‘ our Time, beyond which no Happiness
 ‘ were to be enjoyed!

Dr. *Stradling's* Sermons, p. 476. ‘ *The Im-*
 ‘ *mortality of the Soul once denied, the Concern for*
 ‘ *it could not be much; it being not probable that*
 ‘ *such Men should please themselves with a pretence*
 ‘ *of Virtue, who denied the future Rewards of it.*
 ‘ *And from such Premises that Conclusion menti-*
 ‘ *on'd by St. Paul could not but follow, Let us eat*
 ‘ *and drink, for to morrow we die. It is but rea-*
 ‘ *sonable to imagine that they, who thought they*
 ‘ *should die like Beasts, should live like them;*
 ‘ *Husband*

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‘ Husband that Life the best they could, which
 ‘ should never return when once gone, and make it
 ‘ as pleasant as they saw it was short. Which, if
 ‘ there were no other Life to come, was, no doubt,
 ‘ a rational Course, and the highest Wisdom, &c.

P. 479. ‘ But here some may object, that if
 ‘ there were no God, no Life to come, yet there is so
 ‘ much Satisfaction in living according to the
 ‘ Rules of right Reason and Virtue, that even
 ‘ that Consideration should oblige Men to do so,
 ‘ and make Men most happy.

In answer to this Objection he confesses (p.
 480.) That, ‘ to live according to the Rules of
 ‘ right Reason is most agreeable to human Nature,
 ‘ and conducing to Happiness in this Life; But
 ‘ adds——It may be questionable, whether a dry
 ‘ Platonical Idea of Virtue, perishing with our
 ‘ selves, or a bare moral Complacency in it, might,
 ‘ in the balance of Reason, weigh down those other
 ‘ more sensual Delights, which gratify our lower
 ‘ Faculties; or a severe and morose Virtue have
 ‘ Charms in it equal to all those various Pleasures
 ‘ which sooth and flatter our Appetites.’ And he
 soon after subjoins these admirable Words,
 which I do in a very particular manner recom-
 mend to the Consideration of the Writer of the
 Letter: ‘ Far be it from me to decry moral Virtue,
 ‘ which even Heathens have granted to be a Re-
 ‘ ward to itself; but surely, in the Case of Annibi-
 ‘ lation, very short of a complete one. And to cry
 ‘ it up, as some do, to the weakning of our Belief
 ‘ and Hope of the Immortality of the Soul, however
 ‘ at first blush it may seem PLAUSIBLE, IS, IN EF-
 ‘ FECT, NO BETTER THAN a subtle Invention to
 ‘ ruin Virtue by itself; since it cannot possibly sub-

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' *first but by the Belief and Support of another*
' *Life, &c. p. 481, 482, 483.*

The Letter-writer (unknown as he is, and resolves to be) cannot, I persuade my self, even in his privacy, read these Citations without blushing, after the confident Charge he hath advanced against me, of preaching *new* Doctrine. If he *had not* any of these Passages in his Eye (as one would be charitably inclined to suspect) the Accusation is extremely rash; if he *had*, it is base and dishonest. Either way there is little room to hope for any Candor, or common Justice, in the Management of this Dispute, from a Man who lays the Foundation of his Reasonings in so notorious an Untruth.

St. *Austin*, as I find him cited by *Grotius*, was exactly of the same Sentiments. *Augustinus, sublatis præmiis pœnisque post hanc vitam, verum staturum ait a partibus Epicuri*, in *Matth. xvi. 24.*

Lactantius speaks very largely, and very emphatically to the same Purpose; where he argues against the Opinion of *Epicurus* concerning the Soul's Mortality. I will not swell this piece with a Translation of the Passages. *Quis cum hoc affirmari audiat, vitiis & sceleribus abstineat? Nam, si peritura sunt animæ, appetamus divitias, ut omnes suavitates capere possimus. Quæ si nobis desunt, ab iis, qui habent, auferamus clam, dolo, vi; eo magis, si humanas res Deus nullus curret: quandocunque spes impunitatis arriserit, rapiamus, necemus——Voluptatibus igitur, quoquo modo possumus, serviamus. Brevi enim tempore nulli erimus omnino. Ergo nullum diem, nullum temporis*

temporis punctum fluere nobis sine Voluptate patiamur; ne, quia ipsi quandoque perituri sumus, id ipsum, quod viximus, pereat, Lib. 3. Sect. 17. Again, Virtus, soli homini data, magno argumento est, Immortales esse Animas; quæ nec erit secundum naturam, si Anima extinguitur; huic enim præsentis vitæ nocet, &c. Si ergo & prohibet iis bonis hominem, quæ naturaliter appetuntur, & ad sustinenda mala impellit, quæ naturaliter fugiuntur; ergo malum est Virtus, & inimica natura, stultumque judicare necesse est qui eam sequitur, quoniam se ipse lædit & fugiendo bona præsentia, & appetendo æque mala sine spe fructûs amplioris, &c. Lib. 7. Sect. 9.

Need I urge any farther Authorities? perhaps the Names of Mr. Locke, and Monf. Paschal, may be of greater weight with some Men than most of those I have mention'd; and therefore a few Lines, taken from either of their Writings, shall close these Citations.

Locke's Hum. Underst. Book 11. Ch. 21. Sect. 35. 1 Ed. If Men in this Life only have hope, if in this Life only they can enjoy, 'tis not strange, nor unreasonable, they should seek their Happiness, by avoiding all things that disease them here, and by preferring all that delight them; wherein it will be no wonder to find Variety and Difference: for if there be no Prospect beyond the Grave, the Inference is certainly right, Let us eat and drink, let us enjoy what we delight in, for to morrow we die.

Paschal, according to his way, hath rather hinted, than fully express'd the same thought. However, those who are acquainted with his manner of writing, will easily learn his opinion, from what follows; 'Tis certain, that either the

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Soul is mortal, or immortal. And the Rules of Morality will be entirely different according to the one, or the other of these Suppositions. Nevertheless the Philosophers treated of Morals without any regard to this Distinction. What a Degree of Blindness was this? All our Actions, and all our Thoughts ought to be conducted after so different a manner, according as there is, or is not an eternal Happiness to be hoped for, that it is impossible wisely to take a single Step in Life, without regulating it by this View—'tis our great Interest, and our chief Duty, to satisfy ourselves on this Head, upon which our whole Conduct depends†.*

The Passages I have cited (though but few of many which might have been urg'd to the same purpose) may seem too large and numerous. But it became me effectually to remove this groundless charge of *Novelty*, with which I am loaded. I have the rather abounded in such Authorities as relate to the *Notion*, whereon I am said to build my two Positions, because it is but once, and then but briefly intimated in my Sermon: and therefore these Authorities may serve, not only to justify, but moreover to explain, and clear it; and, by

* Il est indubitable que l'ame est mortelle ou immortelle. Cela doit metre une difference entiere dans la Morale. Et cependant les Philosophes ont conduit la Morale independamment de cela. Quel aveuglement estrange! *ib. xxix. §. 54.*

† Toutes nos Actions, & toutes nos Pensees doivent prendre des tours si differentes, selon qu'il y aura des biens Eternels à esperer, ou non qu'il est impossible de faire une demarche avec sens & jugement, qu'en la reglant par la vue de ce point, qui doit être nostre dernier object. Ainsi nostre premier interest, & nostre premier Devoir est, de nous éclaircir sur ce sujet, d'où depend toute nostre conduite, *Chap. 1.*

that means, supply the Omission, which, considering the short Bounds, within which the argumentative part of my Discourse was necessarily confin'd, I could not well avoid. And as to the *Positions* themselves, the Reader sees they are so far from being *New*, that there is (which I am not ashamed to own) nothing new even in my manner of handling them. The same *Instances*, the same Mediums, that I employ to illustrate them, are made use of also by Archbishop *Tillotson*, Dr. *Sherlock*, Dr. *Goodman*, Mr. *Pemle*, Dr. *Stradling*, &c. Nor are these Assertions that dropt from their Pens by chance, but deliver'd by them in places where they profess to consider and state the Points in Question; and where, yet, they have express'd themselves with (at least) as few Guards and Restrictions as I have done. It may, I think, even from hence be presum'd, that I am not much mistaken in what I have laid down, since I have fallen into like Thoughts with these Writers, without knowing (I am sure, without attending in the least to) what they had written on the Subject; especially, since I have the Honour so exactly to agree with Archbishop *Tillotson*, one who, in my poor Opinion, wrote, and reason'd as justly as any Man of his time.

II. It is plain that these Writers generally built their Opinions, and Reasonings, on that very Text of *St. Paul*, which gave rise to my Discourse; and it being very probable that *They*, it is very probable also that *I*, have not mistaken his Sense; though the *second* Article of my Accusation runs, That the Doctrine I have deliver'd,

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liver'd, is extremely foreign from the Design of

^a L. p. 20. *the Apostle on whom I fix it*^a.

¹³, 5. Of the two Propositions, which I profess to maintain.

The First is this, that without Hope in another Life, Men would be more miserable than Beasts.

^b p. 12,

¹³, 15.

Now this I am so far from fixing expressly on the Apostle, as the Letter-Writer affirms^b, that he himself, in other Places, represents me, as only insinuating it to be agreeable to the Apostle's Purpose, tho' not necessarily implied in the Letter

^c L. p. 6,

¹¹.

of the Text^c: which is much nearer to the Truth; for it is with Regard to this Proposition that I profess to urge (what I call) the Concession of the Apostle somewhat farther than the Letter of the Text will carry me^d.

^a S. p. 6.

And therefore, after enlarging on this first Proposition, I

^e S. p. 9.

conclude, by simply affirming the Truth^e of it, without vouching the Authority of St. Paul, or even alluding to his Expressions: whereas I refer to both, at the Close of the second, and say, that 'on the Accounts [beforementioned]

' what the Apostle lays down in the Text, is evidently and experimentally true; That, if in this Life only good Men had Hope, they were

^f S. p. 13.

' of all Men most miserable^f.' It is then an Artifice in him, to represent me as equally building these undoubted Truths on the Authority of the Apostle^g.

^g L. p. 15.

I speak only of the undoubted Truth of the Apostle's Concession^g; and I expressly limit that Concession to the latter of these two Propositions^g, without entitling the Apostle to the former; for the Truth of which, I make my Self (not Him) answerable.

There

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There is (I grant) room still left for a Cavourer to misrepresent my Meaning; and therefore he tells me, that 'I call the Argument, 'into which I have put this first Proposition, 'that great Argument for a future State, which 'is urg'd by St. Paul in the Words before us'. ^a L. p. 15.

But why must I needs call it so, as including that Proposition; since in the same Place, I own, that I have *enlarged on the Apostle's Argument*, that is, extended it (as I elsewhere speak) *somewhat farther than the Letter of the Text will carry me*? Yes, but in my *Paraphrase upon the Text*, I explain those Words [*We are of all Men most miserable*] by these that follow [*We Christians should be the most abandoned and wretched of Creatures:*] and by *Creatures*, my froward Interpreter will understand *Beasts* ^b; ^b See L. p. 13, 15. forgetting that the Scriptural use of that Word determines it sometimes to *Men*; particularly, in that Text where our Saviour commands his Disciples to *preach the Gospel to every Creature* ^c; ^c S. Mar. xvi. 15. I suppose, he meant not, to the brute Creatures of the Air, the Sea, or the Field: For then, St. Francis, I am sure, would have obeyed this Command much better than either St. Paul, or St. Peter. By *Creatures* here, we are to understand, *Reasonable Creatures*; and so this perverse Gentleman might, if he pleas'd, have understood it, in that Passage of my Sermon; and have taken, what follows there, concerning *all other Sorts and Sets of Men*, not as a distinct Proposition, but as a farther Explication only of what had preceded. Had he not been very eager to find out Mistakes in what I have said, he would not thus, in one place, have strain'd

strained my Words to such a Sense, as he owns, in another, they will not bear; nor have ventured to say, and unsay the same thing in a few Pages, rather than miss this small Occasion of a Cavil.

As to my *second Proposition*, That 'were there
' no Life [or, had we no hope of a better State]
' after this, the best Men would be often the
' most miserable [all other Sorts and Sects of
' Men having the Advantage of Us Christi-
' ans, upon such a Supposition]'—I do in-
deed *fix it expressly on the Apostle*; and am now
ready to prove, that I have not *sadly* (or at
all) mistaken ^a his Meaning.

^a L. p. 17.

The Apostle's Words are, *If in this Life only
We hope in Christ, We are of all Men most mise-
rable*. Wherein have I misapprehended him?

Is it, because I suppose those *Corinthians*,
whose Opinions he here encounters, to have
disbeliev'd a *future State*, as well as the *Re-
surrection of the Body*? No Man, who reads St.
Paul attentively, can suppose otherwise. Less
cannot be signify'd even by that Phrase in the
Text which speaks of them, as *having Hope in
Christ in this Life only*. Sadducizing Christians,
I suppose, they were, who said, *There was no
Resurrection, neither Angel nor Spirit* ^b; affirming
perhaps with *Hymenæus*, and *Philetus*, that *the
Resurrection was past already* ^c; and that what
our Saviour had taught on that Head, was not
to be understood literally, but allegorically,
of the new Birth of the Soul, and of its rising
from the Death of Sin to the Life of Righte-
ousness, by the Efficacy of the Christian Doc-
trine, and the Operation of a Divine Principle
on

^b Acts

xxiii. 8.

^c 2 Tim.

xi. 17, 18.

on the Hearts of Believers. The *Sadducees** held (and so, it is likely, did these *Corinthians*) that Virtue and Vice were a sufficient Reward to themselves; and therefore, that future Rewards and Punishments were not necessary to justify the present Distributions of Providence. However, that they denied a *Future State*, either expressly, or by plain consequence, is evident from several of St. Paul's Reasonings in this Chapter, which are of no Force but only upon that Supposition; as *Origen*, in his Comments on St. *Matthew*, largely and irrefragably proves^a. It will not be necessary to produce^a p. 486, his Words, since the Letter-Writer seems to⁴⁸⁷ have yielded this Point, where he owns, that St. Paul^c is here arguing against some weak Persons in the Church at *Corinth*, who professed to believe in *Jesus Christ*, and yet denied the general Resurrection, and consequently (says he) the Rewards of a future State^b. ^b L. p. 6.

Am I then mistaken in extending the Apostle's Assertions to *Christians in general*? WE are of all Men most miserable! that is, *You*, and *I*, and *All*, who profess to live up to the strict Rules of the Christian Institution, without a future Prospect! The Letter-writer shall vouch for me in this respect also: For he thus expounds the Word, WE, *We Christians*^c, *All*^c L. p. 10. who now believe in *Christ*^d; in which Exposition^d p. 9. on he is so constant and uniform^e, that I need^e See L. not, in order to any Advantage I may draw^{p. 16, 17, 18, 19.}

* Joseph. Ant. L. 13. c. 9. Bell. Jud. Lib. 2. c. 8.

from thence in the present Dispute, be at the Trouble of proving the Truth of it.

Thus far then we are agreed. In what Points do we differ? why chiefly, if not wholly in this; that *I make that a general Proposition, and accommodate it to all Times, which the Apostle hath made a particular one, by accommodating it manifestly to the Times of the bitterest*
^a L. p. 14. *Persecution*^a; what he says, being spoken merely with respect to the bitter Sufferings the Profession
^b L. p. 10. *of Christianity then expos'd its Professors to*^b. Upon this Head I join Issue with him; and proceed therefore to prove, that St. Paul's Assertion is not (as he affirms) *limited to the Times of the most grievous Persecution*^c. That it includes
^c L. p. 18. them, I have own'd^d: but that it is *confin'd* to
^d Pref. p. 10. them I absolutely deny; and I think with good Reason. For, as to the Words themselves, there is nothing in them that sounds that way, or points particularly at the Case of *Persecution*. 'Tis own'd, that the Apostle speaks here of *Christians in general*, that is, of Christians, as distinguish'd from other Sects and Professions of Men: why must these Christians need be consider'd, as in a *suffering State*? What Ground, what Colour is there for such a *Restriction*? There are but *two* things urg'd, or insinuated by the Letter-Writer in behalf of it. And one of them is, the *Coherence* of the Text with the preceding Verse, where mention is made of *those who were fallen asleep in Christ*; which Expression he would willingly so understand, as if it were intended particularly to signify the *Martyrs, who had laid down their Lives for Christ's sake, and dy'd, not only in his Faith,*

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Faith, but for it^a. And indeed, if the Apostle^a L. p. 9. be there speaking of the *Martyrs*, and their *Sufferings*, it will be natural to understand what follows, in the next Verse, of a *suffering State*, and of that only. But this Restriction is altogether as groundless as the former. For by *those who were fallen asleep in Christ*, the Apostle manifestly means, not the *Martyrs* alone, but all *departed Christians*; as our learned Gataker proves* from various Authorities, which I forbear to repeat, because the thing is *otherwise* sufficiently evident; for the οἱ κοιμηθέντες ἐν Χριστῷ, v. 18. are plainly oppos'd to those who were still *living*, of whom the Apostle spake in the 17th Verse. And therefore he adds (v. 20.) that Christ, by rising, *became the first Fruits of them that slept*, τῶν νεκροποιημένων. Now Christ was not the *first Fruits* of the Resurrection, in respect of the *Martyrs* only, but of *All* who died in the Christian Faith; and therefore *they, who were fallen asleep in Christ*, must comprehend all that died in the Faith of Christ, whether by Martyrdom, or otherwise. The Apostle employs the same Word twice more in this Chapter, v. 6. where he affirms Christ, after his Resurrection, to have been *seen by five hundred Brethren at once*; of whom (says he) *the greater Part remain unto this present*; but some are fallen asleep, ἐκοιμήθησαν. Again, ver. 51. *We shall not all sleep* (ὅτι κοιμηθήσόμεθα) *but we shall all be changed*. In both these Places, *Sleeping* are oppos'd to *Living*, not to *Martyr'd Christians*; and so likewise, 1 *Thef.* iv. 15. *We, which are*

* Adv. Misc. Cap. 17. p. 167.

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alive, and remain unto the coming of the Lord, shall not prevent them who are asleep, τὰς κοιμῶντας. Nor is there a single Passage in the New Testament *, where the Word (taken in its metaphorical Sense) signifies otherwise. For as to what is said of St. Stephen, that he fell asleep, ἐκοιμήθη, (Acts vii. 60.) it means no more than that he died; though, from the Circumstances of his Death, before related, it appears, that he died by *Martyrdom*.

I was willing to clear the Sense of this Phrase beyond Dispute, because, leading to the *Affertion* of the Text, it is of great use to shew the *Extent* of it, and to prove that it is not limited to the Times of the most grievous Persecution, as this Author peremptorily affirms *. However, he hath still another Evidence of this Limitation in reserve. For, 'that St. Paul speaks
' this merely with respect to the bitter Sufferings the Profession of Christianity expos'd its Professors to, is (he says) evident from Verses
' 30, 31, 32 ^b. ' The Words of which run thus :
And [if the Dead rise not at all] why stand we in Jeopardy every Hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, that I die daily. If after the manner of Men I have fought with Beasts at Ephesus, what profiteth it me, if the Dead rise not? Let us eat, and drink, for to morrow we die. That St. Paul in these Verses, argues for the Resurrection and a future State, from the grievous Sufferings of Christians is indeed evident; but it is evident

* See Matth. xxvii. 52. John ix. 11. Acts xiii. 36. 1 Cor. vii. 39. 1 Cor. xi. 30. 1 Thes. iv. 13, 14. 2 Pet. iii. 4. from

from hence, that he argued from the very *same* Topick, *eleven* Verses before, where nothing of that kind is express'd, or intimated? I should rather think, that he proceeds here to prove his Point by a *new* Medium, not before particularly insisted on. This, as it is in itself most probable, so is it most agreeable to St. Paul's manner of handling the present Argument. For however his Reasonings in these, and other parts of this Chapter may, upon a slight view of them, seem to fall in with each other; yet upon a closer Examination, we shall find them to have been propos'd by him with great Variety, and Distinction.

But we will suppose, that the Apostle argues from the *same* Medium in both these Places, and that the 30th, 31st, and 32^d Verses are a bare Comment on his *Affertion* in the 29th; it will even from hence appear, that his *Affertion* is not *limited to the Case of Persecution*, because, in the last of these three Verses, there is somewhat laid down, inconsistent with the supposal of such a *Limitation*. For the Apostle there plainly allows, that *if the Dead rise not*, it might be reasonable to resolve with the Men of this World, *Let us eat and drink, for to morrow we die.* 'Let us please and gratify our selves with what we like best, and be as easy as we can in this World, since we have no Prospect of another.

His Doctrine here is far from being pointed on the particular Case of *Persecution*: it relates to the ordinary and quiet Course of Things; and manifestly implies, that, without Hope in another Life, the Austerities of Religion would

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be an unnecessary Entrenchment on the Happiness of those, who ty'd themselves up to the strict Practice of them: that is, the best Men would by this means [as well as by reason of the Sufferings to which they are expos'd] become the [least happy, or the] most miserable. And this is the very thing that I have affirm'd, in my *second Proposition*; except only, that I have qualify'd it with the Word, *often*; thereby making allowance for those Cases, wherein Men of excellent Minds may possibly, by a long Practice of Virtue, have render'd even the Heights and Rigours of it delightful, and brought their Duty and Happiness to be in every Case consistent, without attending to the Rewards of a future State. But these Instances are so rare, that the Apostle seems to have overlooked them in his Decision; and therefore declares in general, that, *if the Dead rise not*, the Inference would be just; *Let us eat and drink, for to morrow we die*. And his Steps therefore, I followed, his Doctrine I reasserted, when I thus explained these Words in my Sermon, 'Supposing the present to be the only Life we are to lead, I see not but that Happiness, or Misery might be measured from pleasing or painful Sensations.' Which being granted, it will follow, that since *Beasts* have a manifest Advantage of *Men*, in these *Respects*, they may be call'd the happier Creature of the two, as enjoying greater Pleasures, allay'd with fewer Pains: and so, even my *first Proposition*, tho' it be not contain'd expressly in St. Paul's Words, yet will be found perfectly agreeable to his Doctrine, and manner of Reasoning.

Let

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Let me add one thing, to prevent any Cavil, which may be rais'd about the Sense of these Words; that this Verse is pointed wrong in our *English* Translation; for in the Original it was read otherwise; the first Member of the Sentence ending with the Words, *What advantageth it me?* and the next beginning with those, *If the Dead rise not,* [If after the manner of Men I have fought with Beasts at Ephesus, what advantageth it me? If the Dead rise not, Let us eat and drink, for to morrow we die.] This way of reading the Words completes the Sense of the last Clause, which would otherwise be too abrupt, and disburthens the first of a double [if] whereby the Construction is render'd intricate.

Thus therefore most of the *Greek* Expositors divide the Verse, particularly St. *Chrysostome*, and *Theophylact*. Thus the *Pseudo—Ignatius* (and his two antient Interpreters) in the Epistle *ad Tarsenses*, read it *; thus St. *Jerome* cites it, in his Comments †; thus the *Arabick* Version hath render'd it; nor doth it appear that the *vulgar Latin* read it otherwise: for the eldest MSS. of that Version being in Capitals, without any Distinction of Words, the present way of pointing them is of no Authority. *Daniel's* Edition of *Beza's* N. T. so divides the Verse, both in the *Greek*, and in his Version.

* *Piscator*, therefore, † *Crellius*, and others, just-^a In loc. ly contend for this Division; and who pleases may, in the latter of these, see very convincing Reasons for it. However, without such

* *Pat. Apost.* Vol. 2. p. 107, 138, 156. *Ed. Clerk.*

† *Isaiab* xxii. 13.

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a Division, the Sense of the Apostle is still the same, and sufficiently plain; as I might shew from the Testimony of various Expositors, if that were requisite. I shall only place their *Names* at the Bottom*; and the Reader may be assur'd, that All of them, though they follow the usual way of pointing this Verse, yet suppose the Apostle to have allowed the Epicure's Maxim to be good, if so be there were no Resurrection. And the Terms, in which several of them deliver his Meaning in this Case, are much fuller and stronger than any I have employ'd to that purpose in my Sermon.

As far therefore as the *Context* can guide us into the Meaning of St. Paul, we may now rest assur'd, that he did not intend to *limit the Assertion of the Text merely to the Times of most grievous Persecution*.

Indeed, were his *Assertion* so *limited*, his Argument would not be conclusive; *Christians* not being of *all Men most miserable*, merely on the Account of their Persecutions and Sufferings: for the *Jews* had been then, and have been since, persecuted for adhering to their Religion in (at least) an equal Degree with the *Christians*. No one can doubt of this, who knows the Story of that People, their Sufferings, during their several Captivities, and under

* Theodoret.
Oecumenius.
Erasmus.
Luther.
Zuinglius.
Marlorat.
Pet. Martyr.

Tilem. Heshusius.
Vorstius.
Andr. Hyperius.
Annot. Author. Syn. Dordr.
Episcopus, *de lib. Arbitr. cap.*
4.

their

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their several Conquerors, and particularly in the Times of the *Maccabees*. Of these Sufferings *St. Paul* hath given a very copious and moving Description in the 11th Chapter of his Epistle to the *Hebrews*, in order to fortify the new-converted *Jews*, by proposing to them the heroic Patterns of Patience under Affliction, and Constancy in Religion, which had been set by their Forefathers: implying certainly, that the Instances of Constancy and Patience which he propos'd, were as remarkable as those to which he invited Christians by the means of them. In later Ages, tho' the Persecutions of *Christians* were very great, yet those of the *Jews* were not less violent. For, after the miserable Slaughter made of them at the Destruction of *Jerusalem*, they were scattered into all Corners of the Earth, driven from one Kingdom to another, oppress'd, spoil'd, and detested every where; and sometimes even massacred, and extirpated. Persecutions therefore having been the common and equal Lot of *Jews* and *Christians*; *Christians* cannot by *St. Paul* be represented, as of all Men most miserable, merely on the Account of those Persecutions. It must be somewhat peculiar to the Evangelic Institution, somewhat that distinguishes the Christian Scheme of Duty from all others, which gave Rise to this Decision of the Apostle: and that plainly is, the Sublimity and Rigour of those Precepts of Mortification and Self-denial, by which Christians are oblig'd to walk, to govern their inward Thoughts as strictly as their outward Actions, to resist their dearest Appetites, and most natural Inclinations, and to taste even

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the innocent and allow'd Pleasures of Life but sparingly; in a Word, to live, as it were, *out of the Body*, even while they continue *in it*, and are chain'd to it. Now, no Struggle of this kind can be *joyous*, but *grievous*, while it lasts: and it lasts usually, in some Degree, or other, as long as Life itself; a complete Mastery of our Appetites being what the best of Men in this Life do very rarely attain. So that the State of Christians, even when they are not actually persecuted, is yet a perpetual State of Warfare, and voluntary Sufferings; such as neither the Professors of the *Jewish* Religion, nor of any other Religion, but that of Christ, were ever bound to undergo. And this Consideration, added to that of the external Sufferings to which Christians are expos'd, is indeed sufficient (tho' those Sufferings, in themselves consider'd, be not sufficient) to justify the Apostle's Assertion, that, without *Hope in another Life*, Christians would be the (least happy or) *most miserable of all Men*.

But if the Apostle's Argument (when limited to a State of Persecution) be not conclusive in general; it is much less so with respect to those *Corinthians*, to whom it is particularly address'd, and who gave rise to that *Supposition* in the Text, on which his *Inference* is there founded. For how can an Assertion, *relating merely to a bitter State of Persecution*, include the Case of those *Corinthians*, who neither then were, nor had ever been in such a State, since the Gospel was first planted among them? That the *Corinthians* had been then *grievously* (or at all) *persecuted*, appears not from Ecclesiastical History,

History, or the sacred Writings. On the contrary, they are represented by the Apostle himself in this very Epistle, as abounding in Wealth and Ease, and free from all external Pressures, and Troubles. *Now ye are full, now ye are rich* (says he) *ye have reigned as Kings without us* ^{a. 1} ^{Cor. iv.} The Schisms, and Divisions, the heinous Impurities, the Intemperance, and Litigiousness, with which he reproaches some of them, are sufficient Evidences that they had not as yet been under any general Persecution; for these are the Vices of Prosperity and Abundance. The only Difficulty they seem then to have lain under, was a Temptation to partake of the publick Feasts of their Fellow-Citizens, in which they fed upon the Sacrifices offer'd to Idols. These Entertainments were very grateful to a People, naturally Lovers of Pleasure, and bred up in Ease and Luxury, as those of *Corinth* were: and perhaps the *Christians* of that place might find themselves under some little Inconveniences, for refusing to partake of them.

But surely nothing of this kind could deserve the Name of an *Affliction*, much less of a *Persecution*; and therefore with relation to these, and all other Trials of their Stedfastness, which they had hitherto met with, the Apostle expressly affirms, that *no Temptation* (i. e. no

^a Of their calm, plentiful, and prosperous Estate, many Years afterwards, St. *Clement* in his Epistle to the *Corinthians* witnesses—*πᾶσα δόξα καὶ πλατυσμός* (says he) *ἰδὲθη ὑμῶν*, (and the ill use they made of it follows) *καὶ ἐπιτελέθη τοῖς γεγραμμένοις, Ἐφαγεν, καὶ ἔπιεν, καὶ ἐπλατύθη, καὶ ἐπαχύνθη, καὶ ἀπιδάκυσεν, ὁ ἠγαπημένος. Ἐκ τούτου ζήλος, καὶ ἔρις, καὶ τᾶσις*, &c. Clem. Ep. Jun. p. 4, 5.

Affliction; for so the Word, *πειρασμός*, often signifies in the N. T.) *had taken them, but such*
 * Chap. x. *as was common to Man^a*, that is, none but
 v. 13. what was ordinary, and easy to be born.

These being the Circumstances under which the *Corinthians* then were, and the Argument, which the Apostle here advances in behalf of a future State, being intended to reach *their* particular Case; can we think it possible, that he should draw it *merely* from a State of *grievous Sufferings, and bitter Persecutions*, to which those *Corinthians* were utter Strangers? No certainly, when he concludes the *Corinthian* Christians more miserable than other Men, who had not embrac'd Christianity; it must be on the account of somewhat, which, *as* Christians, they had actually felt; at least, not purely for a Reason, the Force of which they had no ways experienc'd.

He argues, indeed, afterwards, in the same Chapter^b, from the Head of *Persecution*. But
 v. 30, when he doth so, we may observe, that, with
 31, 32. great propriety and justness, he confines his Reflections of that kind to *Himself*, and his *own* particular *Sufferings*. 'Tis *He* that fought
 c v. 32. *with Beasts at Ephesus^c*, that dy'd daily^d, that
 d v. 31. *was in Jeopardy every Hour^e*, and it is his *own*
 e v. 30. Folly that he there proclaims, and condemns, if he suffered all this, without a well-grounded hope of a future Reward; but he doth not endeavour (there, or elsewhere) to prove the *Corinthians*, Fools, on the account (much less, solely on the account) of *Sufferings* which they had never undergone.

Upon

Upon the whole therefore, I conclude, that, when St. Paul says, *If in this Life only we have hope in Christ, We are of all Men most miserable*; he there considers Christians, as denying themselves in the Pleasures and Advantages of this World, for the sake of *Christ*, and not merely as persecuted for their Christianity.

Nothing now remains toward making good this Interpretation of St. Paul's Words, but to shew that the Stream of Expositors falls in with it. And so, indeed, it doth: for this Text hath been thus expounded by Writers both Antient and Modern; Greek and Latin; by Papists and Protestants; Lutherans and Calvinists; by Divines of the Church of England, and by those who separated from her Communion. What our own Divines have said in this Case, (even where they profess'd to explain the Text) I have amply shewn^a: As to other Authorities, the narrow Bounds of a Preface (already too much extended) will not allow me to recite them in Terms. I can only refer the Reader to the Authors themselves^b, who speak very home to the Point, and do all of them represent the Apostle's Decision as built on the peculiar Disadvantages, which Christians lie under, in point of worldly Enjoyments, and not as restrained

^a I now add to them, Assemblies Notes upon the Place. Gataker Advers. cap. 17. Jackson Vol. 3. p. 456.

^b Theophylact. in loc. Pseudo-Ambrosius. Hieronymus. Anselm. Remig. Ep. Rem. Erasmus. Calvin. Luther. Marlorat. Justinianus. Aretius. Hugo de Sancto Charo. Musculus. Cornelius à Lap. Claud. Guillaud. David Paræus. Tilieman. Heshusius. Piscator.

Episcopijs de lib. Arb. c. 4. Mr. Locke.

merely

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merely to a *State of Persecution*. And these (had I room to produce them) would be so many fresh Evidences of the Rashness, or Insincerity of my Accuser, where he presents the *Assertions*, by me laid down, to be such as *were never before seriously maintain'd by any Person of*

^a L. p. 19. *Virtue and Understanding*^a.

III. Having now fully considered the *two* first Articles of his Charge, and shewn, that my Doctrine is so far from being *new*, that it is maintain'd by the most pious and judicious Pens, and is exactly agreeable to the Sense of *St. Paul*; I am the less concern'd thoroughly to examine what is said of it under the 3^d Head of Accusation, *viz.* that it is *false and pernicious in it self*. For if the Authority of these eminent Writers, and of the blessed Apostle himself will not justify it in that respect, nothing else will. Besides, in the Passages which I have before cited at large from our own Divines, most of the Reflections and Reasonings, which make out the Truth of both my *Positions*, are already suggested; and therefore need not here be repeated and applied to every little Exception made by this Author. Nor hath he himself put me under any Necessity of doing it by his Method of attacking my Doctrine: for he pretends only to prove it *false, by offering some Observations on my manner of proceeding in the Argument I have undertaken*^b: As if *Observations on my manner of proceeding in this Argument*, would determine the *Truth or Falshood* of the *Argument* itself! And yet this is the Mark, at which his *Ten* grave *Observations* chiefly aim: not to prove the Doctrine itself false, but my Defence

^b L. p. 6,
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Defence of it weak and improper. And therefore he proposes every one of them with some *Phrases of Admiration*, which may be worthy of the curious Reader's Perusal. 1. *It hath* (he says) *a very strange Appearance*; and *is a very strange way of proceeding*^a. 2. *It is likewise as*^a L. p. 22. *unaccountable*^b.—3. *It is again wonderful*^c.^b L. p. 23. ^c L. p. 24. —4. *It is wonderful strange*^d, *it is very strange*^e.^d p. 26. —5. *On the other hand, it is equally strange*^f.^e p. 27. —6. *It is likewise unaccountable*^g.—7. *It is*^f Ibid. *extremely unaccountable*^h.—8. *It looks very*^g p. 28. *strange and unaccountable*ⁱ.^h p. 33. —9. *It is likewise*ⁱ p. 41. *very unaccountable*^k.—10. *Last of all, he cannot*^k Ibid. *but think it very strange*^l.—Now all these Ex-^l p. 43. clamations of *strange! wonderful! unaccountable!* (manag'd with so happy a Variety of Expression) have plainly a *personal View*; and so have the Reflections themselves, which are usher'd by them, being intended rather to disparage *Me*, than disprove my *Doctrine*; and, indeed, to disprove the one, only by disparaging the other. How this is consistent with his *solemn Assurances* of being acted by *no other Principle but a Desire that the Truth may be known in so important a Matter*^m, I do not apprehend; and must have^m p. 44. leave to tell this Exclaimer, in my turn, that, if that were his real Aim, *his manner of proceeding is very strange, wonderful, and unaccountable!* what tendency hath it towards a Discovery of *Truth in this important Matter*, to spend two Pagesⁿ in proving, that when I call the Text, *a*ⁿ L. p. 11. *Concession of the Apostle*, I speak improperly? sure^{12, 13.} the Fortunes of *Greece* do not depend upon such Criticisms as these! the Merits of our Dispute are no ways concerned in my use of an improper Expression!

Expression! which after all, is not so improper, it seems, but that the Letter-Writer himself vouchsafes to employ it in the very same Sense, and upon the very same Occasion, a very few Pages afterwards; where, having produced what he calls my *Explication* of the Text, he adds, *This is in Truth a Concession*^a. And if it
 L. p. 17. be, so also is the *Text* itself, in *that* Sense at least wherein I understand it.

But to let this (and some other such material Remarks) pass——If there be any thing in his *ten* Observations, which deserves a Reply, it is what he hath urg'd in the *Fourth* of them; which seems indeed to be directly level'd against the *Truth* of my Doctrine. And because it contains in it the Sum of what he hath elsewhere loosely scatter'd to the same Purpose, and will give me an Opportunity of proposing at one View, and briefly vindicating, what I take to be the very *Truth* in this important Matter, it shall therefore be particularly consider'd. He there observes, that ‘*The chief Happiness* of any Being, in whatsoever State it is, or of whatsoever Duration its Life is, must result from the most excellent Part of its Constitution; that the Happiness of a Being, made capable of imitating God, though for never so short a time, must consist in that Imitation; that *Virtue is the Imitation of God, and therefore must be the Happiness of Man*: That the chief Happiness of a reasonable Creature must consist in living as Reason directs, whether he lives one Day, or to Eternity; whether he lives in this State only, or in another afterwards; whether he hath Inclinations to the contrary or not, provided

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‘ vided they be such as may be conquer’d. For
 ‘ neither can the Time of his Duration, nor the
 ‘ Tendency of such Inclinations, alter any thing
 ‘ in this Matter, unless to make *Virtue* more
 ‘ difficult; which doth not destroy the Excel-
 ‘ lence of it, and present *Happiness* resulting
 ‘ from it, but enhance and improve it. Besides
 ‘ on the other hand, the Practice of Vice,
 ‘ though it be with the Inclination, yet is
 ‘ against Reason and Conscience ^a.

^a L. p. 26,

These are his Words to which I reply—— 27.

1. That if this Argument proves any thing,
 it proves too much; even that a Man may be
 happy under the greatest bodily Pains, and the
 most grievous Persecutions. For it is certain,
 that, notwithstanding such Pains and Persecuti-
 ons, he may still preserve his *Virtue*: and if the
 Practice of *Virtue* be the *Happiness* of Man (*Hap-
 piness* itself, as he elsewhere speaks ^b) then those ^b L. p. 23.
 Pains and Persecutions, not robbing him of his
Virtue, would not rob him of his *Happiness*.

This is too romantick and absurd a Doctrine
 to deserve a serious Confutation: And there-
 fore I shall dismiss it with the Words of Arch-
 bishop Tillotson ^c; *Though some Men have been* ^c Ser. Post.
so phantastically obstinate, as against the Reason 2 Vol. p.
and Common-Sense of Mankind, to maintain this 291.

Paradox, That ‘ a wise Man may be as happy
 ‘ upon the Rack, or in Phalaris his Bull, as in
 ‘ the greatest Ease and Freedom from Pain that
 ‘ can be imagined;’ Yet Nature cries Shame of
 this Hypocrisy; and there are none of those wise
 Men, they speak of, who were ever such Fools
 as to try the Experiment.

2. If

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2. If we consider the Being of Man, as circumscribed within the Bounds of this Life, I deny that *his chief Happiness results from the most excellent part of his Constitution* (as those Words are intended to exclude all Regard for the Pleasures of the Body): For it results, not from any one *Part*, but from the *Whole*. The chief Happiness of a Creature, compos'd of Body and Soul, and design'd for this Life only, is, to be as happy as it can be, during this Life, both in Body and Soul: And the more and greater Pleasure of both kinds it enjoys (which can be rendred consistent with each other) the more entire and perfect is its Happiness. I grant indeed,

3. That *the chief Happiness of a reasonable Creature must consist in living as Reason directs, whether he lives one Day, or to Eternity*. But had we no Hope in another Life, the Directions of Reason for our Conduct in this would not be the same, as they are now. Reason would then direct us to do every thing, in which we delighted; to deny ourselves no Pleasures, which Inclination, Custom, or Opinion prompted us to take; so it did not otherwise interfere with our Ease, with our Health, our Reputation, and Convenience; that is, so Men judg'd upon the whole, that it would conduce more to their Happiness to indulge themselves in such or such Pleasures, than to forbear them. And how falsely the greatest Part of Mankind would, through the corrupt Tendency of their Nature, and the perpetual Solicitations of the Objects of Sense, judge in such a Case, I need not say. And whenever they judg'd wrong, there would be

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be no sure way of setting them right ; that is of arguing them out of their Taste and Experience, to which they would always retreat and appeal, as to the sure Test and Measure of Happiness. The Restraints of *Conscience*, in such a State, would no ways check Men in their Pursuits: For Conscience being nothing but the Judgment which a Man passeth on the Reasonableness, or Unreasonableness of his own Actions, and that being to be measur'd from the Subserviency of those Actions to his present Happiness ; whatever appeared to him, upon the best Judgment he could frame, necessary to his present Happiness, would appear highly reasonable ; and his Conscience would be so far from blaming, that it would approve his Pursuit of it ; nay, it would blame him for not pursuing it. And therefore,

4. To tell Mankind, in such a State as this, that their supreme Felicity *consisted in the Imitation of God*, would be to talk to them in a Language which they would not relish, or understand. For how should a poor imperfect Creature, compos'd of Body, as well as Spirit, and design'd for this material World only, think itself obliged, or any ways able, to imitate an eternal, infinite-pure and perfect Mind ? or place its Happiness in copying Excellencies, which human Life is too short, and human Nature too weak to reach ? How should a Soul, made to inhabit Flesh and Blood, and to perish together with it, judge it reasonable, or possible, to live above the Desires and Infirmities of Flesh and Blood ? How should one part of the Man be induc'd to neglect and forget

get the other, in order to arrive at a Divine Perfection and Resemblance, which (not hoping to reach) it would scarce think itself design'd to pursue? No, the Rule of *imitating God* can never be successfully propos'd to Men but upon *Christian* Principles, such as these; that this World is a Place, not of Rest and Happiness, but of Discipline and Trial; where we are to be train'd up for another and more perfect State, and to qualify our selves for the divine Enjoyments of it, by resisting and subduing our bodily Appetites and Inclinations; a State, into which Flesh and Blood shall not enter, where our present Struggles shall be rewarded with complete Conquests, and our Imitation of God end in the undisturbed Fruition of him to all Eternity. Upon these Principles indeed it is highly reasonable to *imitate God*: but if we are design'd to live only in these Bodies, and in this World, what should hinder Us from endeavouring to make the best of both? and from coming to the Conclusion mention'd (and not disapproved) by the Apostle; *Let us eat and drink, for to morrow we die?*

5. I deny not, after all, but that, even in such a State as this, the Pleasures of Virtue would be superior to those of Vice, and justly preferable, upon the Comparison; the Pleasures, I mean, of a mature and confirm'd Habit of Virtue, not of the lower and imperfect Degrees of it. Such an Habit, once acquir'd, would indeed afford the Professors of it greater Satisfaction than any the Wicked and Licentious did, or could enjoy,

joy. But how few would judge thus rightly of Virtue at a Distance? How much fewer would be at the Pains of acquiring such an Habit, and of conquering all the Reluctancies and Difficulties, that lay in the Way towards it? And, till that were done, the strict Practice of Virtue would be entirely pleasing: to be sure, no part of the Pleasure of it would consist in the *Struggle* itself; and therefore I am much at a Loss to know, what the *Letter-writer* meant by the following Assertion, that *the Difficulty of [attaining and practising] Virtue doth not destroy the present Happiness resulting from it, but enhance and improve it.* This I take to be a Stoical Rant, without any Foundation in the Nature of Man, or the Reason of things. For no *Practice* whatsoever can be attended with *present Happiness*, any farther than it is easy and delightful to the Doer; and what is difficult to be done, cannot be easy and delightful, *while* it is doing.—Unless when those Difficulties are lost and swallow'd up in the sweet Hope of a better State, which we are sure of attaining by the Means of them. Where once such a Persuasion as this is well fix'd, I grant it will smooth all the Roughness of the Way, that leads to Happiness, and render all the Conflicts we maintain with our Lusts and Passions pleasing: but surely, without the Hopes of such a State, the mere Prospect of the Pleasures which Virtue in this Life may yield, would scarce make the Struggle itself delightful to those who were Strangers to such Pleasures.

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Thus far, in answer to his *fourth* Remark, which contains the Grounds of *his* Doctrine, and offers at somewhat towards the disproof of *mine*. As to the rest of his *Observations on my manner of proceeding in the present Argument*, were it worth while to reduce them from their present Confusion into some Order, they might be rang'd and consider'd under *three* Heads, my *Omissions*, my *Inconsistencies*, and the *ill Consequences* of my Doctrine. My *Omissions* are confess'd, for I did not write a Treatise, but a few Pages only on the Subject; which I handled with particular Views, and pretended not to exhaust. Whether any of the Reasonings by me employ'd, are *inconsistent* with each other, I securely leave to the Judgment of the Reader, who hath now, toward the latter end of this Volume, the argumentative Part of that Sermon before him, *verbatim*, as it was first printed. But the *ill Consequences* of my Doctrine, which he objects, deserve to be a little consider'd.

My Doctrine is, as I have endeavour'd to shew, the very same with that of *St. Paul*; and if this hath been made out, the same ill Consequences are equally chargeable upon both, and *He* too may be said to have made *Concessions to the Cause of Vice*, by allowing, that *if the Dead rise not*, the Inference would be just, *Let us eat and drink, for to morrow we die*. All that needs be done toward justifying the *Apostle* (and *my self*, by his means) is, to open the Design and Manner of his Reasoning. He is there making use of that sort of Argument, which, in order to prove a Doc-
trine.

trine true, supposes the contrary Doctrine to be true; and then shews, what Absurdities follow, upon such a Supposition: and the greater those Absurdities are, the more strongly do they evince the Falsity of that Supposition, from whence they flow, and, consequently, the Truth of the Doctrine set aside by that Supposition. Thus, in the present case, the more absurd it is to affirm, that Beasts have the Advantage of Men, and bad Men of good, in point of Happiness; or that a sensual Life may be preferr'd to a severe and rigid Virtue; the more clearly doth the Folly and Falshood of that Supposition appear, which is the Parent of these wild Absurdities, viz. that *We have Hope in this Life only*; and the Falshood of that Supposition being prov'd, proves the Truth of the contrary Doctrine, which was design'd to be establish'd. Now these very *Absurdities*, are by the Letter-writer represented as *Concessions to the Cause of Vice*, when indeed they are employed by me, and do in themselves tend, to confirm the Truth of a capital Article in Religion, upon which (as I verily think) the whole Cause of Virtue depends. It may suffice to have given this short, but full Answer to all the *ill Consequences* he hath vainly endeavour'd to fasten on my Doctrine, and which are in truth so far from being ill Consequences of my Doctrine, that they are Consequences only of that false Supposition, which I advanced, in order to disprove it, and, by that means, to prove the Truth of my Doctrine. If the Letter-Writer was sincere in this part of his Charge, he must be contented

to bear the Reproach of *understanding nothing*
^a L. p. 16. of *Logick, or good Sense* ; an Imputation,
 which I find he looks upon as carrying a
 greater *Absurdity* in it, than even any thing
 I have said in my Sermon !

I doubt, whether he can as easily get rid of
 the *ill Consequences* of his Doctrine ; which ma-
 nifestly tends to shew, That there is no *need* of
 a future State, to set right the unequal Distri-
 bution of Happiness in this Life. And if once
 this be allow'd, we give up the very best Ar-
 gument for such a State, with which mere Rea-
 son furnishes us. And of what use that *Con-
 cession* can be to the Cause of *Virtue*, this pre-
 tended Patron of it will be pleased to tell us.
 Had he substituted any *other* Argument for a
 Future State, in the room of *this*, he thus en-
 deavours to weaken ; had he once, throughout
 his Pamphlet, directly and plainly affirm'd, that
 any convincing Evidence of such a State was to
 be had from Reason alone, or that even the
 bitter Sufferings of good Men were sufficient
 to prove it ; his Conduct would have been so
 much the more excusable : But he hath of-
 fer'd at nothing of this kind.

Once indeed (in a very odd and wary
 manner) he says, *I have heard the Sufferings and
 Afflictions of many good Men here below, made an
 Argument that, in another State, all the Virtuous
 shall have the outward, as well as inward Tokens*
^b L. p. 32. of *God's Favour* ^b. But we are left at a Loss to
 know, whether he approves the Argument, he
 thus *heard* ; whether he thinks it a good Ar-
 gument for a future State, as well as a Proof of
 what shall happen in such a State, if such a
 State

State there should be: He says not, whether a future State be, in his Opinion, necessary, in order to a Manifestation of these *outward Tokens of God's Favour*; or whether the *inward Tokens* of it, bestow'd in this Life, may not suffice to all the purposes of Virtue.

In another place, he mentions the *Presumptions of Reason*, and owns, that *our Lord's Resurrection, his Assurances of a FUTURE STATE, and his Miracles, ADDED to these Presumptions* (such is his manner of Speech) *are sufficient* (for what? why) *to satisfy all that are willing to listen to Truth*^a. But of what Truth^a L. p. 31. they are to be satisfy'd; and, if it be the Truth of a Future State, what Interest *They* are to have in it, and what Right *They* have to it, he cares not expressly to say. And, as to these *Presumptions of Reason*, he gives us no account of them, what they are, or whence they arise. On the contrary, he hath all along employed such Reasonings, as if true, are strong *Presumptions against* a Future State. For he supposes Virtue to be a sufficient Reward to itself in this Life: *It is the Imitation of God* (he says) *and therefore must be the Happiness of Man*^b; nay, *the Practice of Virtue is Happiness*^b p. 26. *itself*^c. And if so, then it is not necessary^c p. 23. that a future Reward should be reserv'd for Virtue; for it hath a sufficient Reward already. A virtuous Heathen is, at this rate, as happy as a virtuous Christian; a Man *without* the Prospect of another World, is as happy as *with* it: for if the *Practice of Virtue be Happiness itself*, he that possesses *Happiness itself* can, by no other Considerations, or Views,

have any *Addition* made to his Happiness. If the Doctrine of the Letter be true. This World may be our Home, and not the Place of our Pilgrimage, as we Christians think, and call it: for our present State is, it seems, a State of Fruition and Felicity, not a State of Preparation and Trial; and, should there be no other Life, yet such a Supposition will not reflect on the Justice, or Goodness of God, which are sufficiently vindicated by his wise Distribution of Good and Evil in this Life, and by that Pleasure and Pain, with which Virtue and Vice are severally and inseparably attended.

Now these Principles do, as I conceive, tend to subvert the Belief of a Future State; and have therefore, been generally entertain'd by all those who doubted of the reality of such a State; or expressly disbeliev'd it, without shaking off at the same time the Obligations of Morality. Such, particularly, were the *Stoics*, who first brought these Tenets into Repute and Fashion: An Atheistical Sect of Philosophers, that held the World to be God: and having no certain Persuasion, much less Evidence, of another Life, and yet designing to be thought Lovers of Virtue, knew not how to defend its Cause, but by affirming that *Virtue was its own Reward; and the Practice of it, Happiness itself*; such an Happiness, as no Afflictions, no Torments, which beset a Man, could deprive him of, or any ways diminish, I will not argue against such wild *Paradoxes* as these: the excellent Words I have once already cited, are a sufficient Reply to them—

Thus

Thus to cry up Virtue, to the weakning our Belief and Hope of the Immortality of the Soul, however at first blush it may seem plausible, is in effect no better than a subtle Invention to ruin Virtue by itself, since it cannot possibly subsist but by the Belief and Support of another Life.

Whether the Letter-writer intended, by what he hath wrote, to undermine this Belief, is left to God, and his own Conscience. Sure I am, there are several Passages in his Piece (besides those I have mention'd) which look that way; and require a great deal of Candor to be interpreted in such a Sense, as doth not reflect on the Certainty of this great Article of all Religion. For he is not afraid to say, that *he much questions, whether ever there was, or can be a Persecution, merely for the Sake of the moral Virtues of any Person*^a. A Doubt, which shakes^a p. 29. the only moral Evidence of a future State, which he can any ways be suppos'd to allow of: For if *Virtue*, as *Virtue*, be not persecuted here, there is certainly (upon his Principles) no reason for rewarding it hereafter. And what could tempt him to entertain such a Doubt? Were not *Socrates*, and *Aristides* (to name no other Heathens) plain Instances of this kind? and, when *Joseph* suffer'd under the Accusation of *Potiphar's Wife*, was he not persecuted merely for the Sake of a moral Virtue? And can this be in any Degree strange to those who have consider'd, how wicked Men look upon themselves as reproach'd and affronted by exemplary Goodness? and how justly, therefore, they are represented in the Book of *Wisdom*, as speaking this Language—*The Righteous (say they) is not*

for our Turn, he is clean contrary to our Doings; he was made to reprove our Thoughts, he is grievous unto us even to behold; for his Life is not like other Mens, his Ways are of another Fashion——Therefore let us lie in wait for the Righteous, &c. ^a For my part, I can no way account for his Doubts, in so plain a Case, but upon this Foot, that he foresaw the Persecution of Virtue, as Virtue must necessarily infer a future Reward.

^a p. 11,
12, 14, 15.

But should Virtue be persecuted, yet still he denies that the Hopes of a distant Recompence would afford it any immediate Relief: for these are his Words—*That the best of Men are sometimes in this State the most miserable, as far as the Evils of this World can make them so, may possibly be true; but it is equally true, whether* ^b you suppose a future State, or suppose it not ^b; that is [for I can make no other Sense of his Words] the virtuous Persons, so persecuted, are equally miserable under both Suppositions; their Hopes of a future Happiness being no manner of Allay to their present Miseries. And how can the Belief of a future State be more effectually supplanted than by such an Opinion? Can one think him in Earnest when he says, that *He is sure, the Certainty of a future State stands in need of no such Supports, as mine?* for even without them, *Philosophers asserted it—and so may Christians* ^c—He takes away the strongest Inducement which the best Philosophers had (or indeed which mere Reason could have) to believe a future State; and then he leaves us to depend upon the bare *Assertions* of some other Philosophers (on their Authority without Reason)

^b L. p. 16.

^c L. p. 31.

son) for the Truth of it. And is not this a very satisfactory and ample Equivalent? What should hinder us from exchanging the clearest Evidences of a future State, for the groundless Assurances of these Philosophers-of-his-Acquaintance concerning it.

Other Passages there are in the Letter, equally liable to Exception: but I delight not to dwell on these Blemishes, or to make the worst and most invidious Construction of things. My chief Business was to prove, that the Doctrine deliver'd in my Sermon was neither *New* nor *Unscriptural*, nor *in itself false and pernicious*: and having, I hope, effectually made good what I undertook *in these Respects*, I shall not be solicitous to enquire into the peculiar Articles of this Writer's Creed, nor even to dive into the secret Springs and Motives that set him at Work.

He solemnly disclaims any Uneasiness conceiv'd at the *Character* given of Mr. Bennet, or any Desire of lessening *mine*^a. If his Professi-^a p. 2.
ons be real, it will puzzle him to give a good Account, why he took Occasion from *my* Sermon to vent his Thoughts on this Argument. How come I to be singled out from that Crowd of Writers, who have all along maintain'd the same Doctrine? Why must he particularly represent *me*, as putting Pleas into the Mouths of *licentious Persons*^b, for saying That, which hath^b L. p. 28.
been so often already said by Men of Learning, and Judgment, and Virtue, without either incurring the Reproach either of their own Times, or those that followed? But (which is worst of all) why are these Positions charg'd

charg'd upon *Me*, as their sole Author and Inventor; and the Reader led into a Belief that they were never before seriously maintain'd by any Person of *Virtue and Understanding*?^a

^a L. p. 19.

These are such manifest Indications of *Insincerity and Malice*, as all his grave Pretences of *Concern for the Cause of Virtue* will not cover, or elude. If, after all, he pleads *Ignorance*, for his Excuse; since I have shewn him his foul Mistakes and injurious Misrepresentations, it will become him publicly to own and retract them; and I now call upon him, in my turn, to do it. If he doth not, they will lie heavy upon him in another World, to whomsoever he may have recommended himself, in *This*, by the means of them.

After I had finish'd this Preface, and a great part of it was printed, there came to my Hands an *Affize-Sermon*, preach'd lately in the Cathedral at *Winchester*, by Mr. *Richard West*, Prebendary of that Church. He hath, I find, stept a little out of his way, to give his peremptory Opinion in the Points controverted between me and the Letter-writer; and, withal, to prove himself no competent Judge of them. For, after affirming, '*That the PRACTICE of Christian Virtues*, though we set aside the Consideration of a future Reward, *HAVE* a fairer Title to present Happiness, than their *contrary Vices*; (which is better *Divinity* than *Grammar*) he proceeds to say, 'Nor does it appear that the *Pharisees* themselves ever deny'd it, *THO'* a *Notion hath been invented of late*, that prefers brutish Pleasures (for
' the

‘ the more brutish, it seems, the more preferable) to those of Religion. *Serm.* p. 7, 8.

It is a shrewd Remark, which this sagacious Writer here makes, that *though a Notion hath been invented of late, yet it doth not appear that the Pharisees of old had the same Notions*; he might with as great acuteness of Judgment have observ’d, that the Art of Printing doth not appear to have been known to the Antients, tho’ it hath been invented since their Times. But to pass by this judicious Observation—— if Mr. *West* pleases to read over my Sermon, and this Preface, he will easily see, that he hath mistaken my *Notion*, of which he here gives a very injurious Account, in very unseemly Language; to say no worse of it. He is still more mistaken in thinking *that to be a late Invention* of mine, which hath been asserted by so many pious and eminent Pens of our own, and other Communions; to whose Sentiments a Man, that professes to dedicate himself to the Study of Divinity, ought not to have been altogether a Stranger. And I am very apt to think also, that he hath, in this Paragraph, mistaken the *Pharisees* for the *Sadducees*. The *Sadducees*, indeed, did *set aside the Consideration of a future Reward*, and yet pretended to support the *Practice of Virtue* upon the Foot of present *Happiness*, as *Epicurus* likewise did; from whom they are sometimes call’d *Epicureans*, in the *Jewish Writings*. Neither *Epicurus* nor *Zadock* declar’d openly for Vice and Immorality, though they deny’d a future State; but held *Happiness* to be attainable in this Life by our own Conduct and Virtues.

But

The P R E F A C E.

But it no ways appears that the *Pharisees* had any such Notions, or Disputes as these stirring amongst them, or any Occasion to deliver their Opinion about the *Title, which the Practice of Virtue hath to present Happiness; setting aside the Consideration of a future Reward*: And why, therefore, their Authority should be vouch'd to this purpose, I do by no means comprehend.

Much less can I imagine, why a JEWISH Sect [whether of *Pharisees* or *Sadducees*] should be represented, as delivering their Judgment about the Consequence of *practising CHRISTIAN Virtues*; a Point, in which they had as little Reason to concern themselves, as Mr. *West* hath to interpose in this Dispute, unless he were better acquainted with the true State, and Grounds of it, and with the Opinions of those who have gone before him in the Argument. I hope, this was not one of the correct Passages, which Mr. *Jervoise*, and the other Gentlemen had in their View, when they desired him to print his most excellent Sermon.—Of which I am tempted to say somewhat more, but shall forbear; having, I hope, sufficiently prevented whatever this Gentleman hath said, or can say, against any part of my Doctrine. And some Attacks are so harmless, that nothing but a Defence can make them considerable.

What gave rise to this civil Digression of Mr. *West*, and at whose Shrine he offer'd his Incense, is too plain to admit of any Doubt; and carries in it a Reflection, so much to the Disadvantage of Religion, that, could it possibly be concealed, I should think my self obliged to

The PREFACE.

77.

to pass it over in Silence. How must it afflict good Men, to consider, that our unhappy Disputes, about *Rights* and *Privileges*, should spread themselves into Points, of a foreign Nature, and of the most sacred Importance; and be pursu'd to the very Horns of the Altar, without any regard to the Interests of our common Christianity! What! can we not differ about *Adjournments*, without differing also about the *Evidences* of a *future State*; and managing our Contests on that Head, in such a manner, as even to take part with, and make Sport for Unbelievers? Are these the blessed Effects of that *Moderation* and *Temper*, of which we have heard so much in some Men's Writings, and seen so little in their Practices? How long shall the best Words in the World be thus perversly applied to the worst Purposes; and made use of to cover, and advance Designs, widely distant from our specious Pretensions? Can we look upon it, as one Instance of that most amiable Virtue, to stand by cool and unconcern'd for the great Truths of Religion? neither to defend them our Selves, nor yet suffer them to be defended by Others? and, when we chance to spy an Egyptian smiting an Hebrew, one of our Brethren, to be so far from avenging the Wrong, as to encourage and assist the Doer of it? what is this, but to imitate the wicked Policy of our worst Enemy, which we have so often complain'd of? For, how Eloquent have some Men been in their Invectives against a neighbouring Prince (the Subject of their Panegyricks on some other Occasions) for making scandalous Leagues with *Mahome-*
tans,

tans, and attacking Christians in Conjunction with the great Enemies of *Christendom*? And is their Conduct less liable to Reproach, who are not ashamed to espouse the Cause even of *Infidelity* itself, rather than miss an Opportunity of expressing their Resentments against Men they do not like, and of keeping up their little Party-Interests, and Quarrels? When *Papery* was at our Doors in a late Reign, did we take *this* way of keeping it out? And are *Atheism* and *Deism* less dreadful in themselves? Or are we now in less Danger of being over-run with them? In God's Name, if we cannot agree in other things, let us unite at least in an equal Zeal for those capital Doctrines, which we all equally embrace, and are alike concerned to maintain: Nor let our personal Views, and Prejudices (if we will not be persuaded to part with them) ever lead us to do any thing, that may expose Religion itself to the Laughter and Scorn of profane Men, who shoot out the Lip, and shake the Head, saying, *Aha! So we would have it.*

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4 *didst*

The C O N T E N T S.

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S E R M O N

P R E A C H ' D in the
Cathedral-Church of St. PAUL,

A T T H E
F U N E R A L

O F
Mr. THO. BENNET,

AUG. 30. 1706.

I CORINTH. XV. 19.

*If in this Life only we have Hope in
Christ, we are of all Men most
miserable.*

SUCH Discourses, on such Mourn-
Sermon. I.
ful Occasions as these, were insti-
tuted, not so much in Honour of the
Dead, as for the Use of the Living, that
Vol. II. B Oppor-

SERM. Opportunity may be taken from hence

I. to excite in Persons, attending on these Solemnities, a due Sense of the Uncertainty and Vanity of all Earthly Satisfaction; to imprint upon their Minds, by proper Arguments and Reflections, a lively Persuasion of the Certainty of a Future State, and an earnest Desire of fitting and preparing themselves for it.

There is no Season, to which such Thoughts as these are more suitable; nor any, wherein Men are likely to be more affected with them: And therefore I have chosen (not unfitly, I hope) to explain to you, at present, that great Argument for a Future State, which *S. Paul* hath couch'd in the Words I have read to you; *If in this Life only we have Hope in Christ, we are of all Men most miserable:* that is, If all the Benefits, we expect from the Christian Institution, were confin'd within the Bounds of this present Life, and we had no Hopes of a better State after this; of a great and lasting Reward in a Life to come. We Christians should be the most abandon'd and wretched of

Crea-

Creatures: All other Sorts and Sects of SERM.
Men would evidently have the Advan- I.
rage of us, and a much surer Title to
Happiness than We.

This Concession the Apostle openly makes, and from hence he would be understood to infer, (tho' the Inference be not express'd) That, therefore, there must needs be another State, to make up the Inequalities of this, and to salve all irregular Appearances; since it is impossible to conceive that a just and Good God should suffer the justest and best of Men (such as the best Christians certainly are) to be oftentimes the most miserable.

If *S. Paul* found it necessary, earnestly to press this Argument on the *Corinthians*, soon after he had planted the Gospel among them, and confirm'd it by Miracles; it cannot but be highly requisite for Us, who live at such a distance from that Age of Miracles, to support and enliven our Faith, by dwelling often on the same Considerations: And this Argument, therefore, I shall endeavour to open, and apply, in the following Discourse; wherein,

SERM.

I. *First*, I shall shew the undoubted Truth of the Apostle's *Concession*; and from thence shall establish, in the

II. *Second Place*, the Truth of that *Conclusion*, which he builds upon it.

III. After which, I shall suggest to you some *Rules* and *Directions*, which, if duly pursu'd, will enable you to live like those, who have their *Hope in another Life*; like Men, who look upon themselves, as being only on their Passage through this State, but as belonging properly to that which is to come; on which, therefore, their Eye, their Aim, and their Hopes are altogether fix'd and employ'd.

IV. And these General Reflections shall be follow'd (as they will very naturally be follow'd) by a just and faithful Account of that Valuable Person, whose Remains now lie before us.

As

As to the *Concession* of the Apostle, I shall urge it somewhat farther than the Letter of the Text will carry us; proving to you, under two different Heads, That, were there no other Life but this, First, Men would really be more miserable than Beasts; and Secondly, The best Men would be often the most miserable: I mean, as far as Happiness or Misery are to be measur'd from Pleasing, or Painful Sensations; and, supposing the Present to be the only Life we are to lead, I see not, but that This might be esteem'd the true Measure of them.

First, Were there no Life after this, Men would be more miserable than Beasts: for in this Life, it is plain that Beasts have, in many respects, the Advantage of them; in as much as they enjoy greater Sensual Pleasures, and feel fewer Corporal Pains, and are utter Strangers to all those Anxious and Tormenting Thoughts which perpetually haunt and disquiet Mankind.

SERM. The pleasures of Sense are probably
 I. relish'd by Beasts in a more exquisite degree, than they are by Men; for they taste them sincere and pure always, without mixture, or alloy, without being distracted in the Pursuit, or disquieted in the Use of them.

They follow Nature, in their Desires and Fruitions, carrying them no farther than she directs, and leaving off at the Point, at which Excess would grow Troublesome and Hazardous; so that their Appetite is not destroy'd or dull'd, by being gratified, but returns always fresh and vigorous to its Object. Hence Their Organs are generally better dispos'd than Ours, for receiving grateful Impressions from sensible Objects; being less liable to be vitiated by Diseases, and other Bodily Accidents, which disorder our Frame, and extremely lessen the Complacency we have in all the good Things of this Life that surround us. Nor are the Pleasures, which the Brutal part of the Creation enjoy, subject to be lessen'd any way by the Uneasiness which arises from

from Fancy and Opinion. They have SERM.
not the Art of growing Miserable upon I.
the View of the Happiness of others; it
being the peculiar Privilege of Thinking
Beings, when they are otherwise suffi-
ciently bless'd, to create Trouble to them-
selves, by needless Comparisons.

They are under no Checks from Reason and Reflection, which, by representing perpetually to the Mind of Man the Meanness of all Sensual Gratifications, do, in great measure, blunt the Edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a Superior Good, or of any higher End, to which they might be ordain'd. They feel no inward Reproaches for transgressing the Bounds of their Duty, and the Laws of their Nature. They have no uneasy Presages of a future Reckoning, wherein the Pleasures they now taste must be accounted for; and may, perhaps, be outweigh'd by the Pains, which shall then lay hold of them. None of their Satisfaction are impair'd by the Fear of losing them, by that Dread of Death, which

SERMON hangs over the mere natural Man; and,

I. like the Hand-writing on the Wall, damps all his Mirth and Jollity; and by which he is, as the Apostle speaks, *all his*

Heb. ii.
15.

Life time subject unto Bondage; that is, in a mean, dejected, slavish state of Mind.

In a word, they have no Concern for what is past, no uneasy Expectations of what is to come; but are ever ty'd down to the present Moment, and to the present Enjoyment, and in that they are vigorously, and totally employ'd.

In these Respects, it may be truly affirm'd; That, if we had hope in this Life only, Men would be really more miserable than Beasts; and on the same Account,

Secondly, The best of Men would be often the most miserable. For their Principles give them not leave to taste so freely of the Pleasures of Life, as other Mens do; and expose them more to the Troubles and Dangers of it.

The Principles of good Men give them not leave to taste so freely of the Pleasures
of

Funeral of Mr. Bennet.

9

of Life, as other Mens do: for their great ^{S E R M.}
and prevailing Principle is, to sit as loose ^{1.}
from those Pleasures, and be as moderate
in the use of them, as they can; in order
to maintain the Empire of the Mind over
the Body, and keep the Appetites of the
One in due Subjection to the Reasoning
Powers of the Other. No small Part of
Virtue consists in abstaining from that,
wherein Sensual Men place their Felicity;
in *mortifying the Deeds of the Body, and* ^{Rom. xiii.}
making no Provision for the Flesh to ful- ^{14.}
fil the Lusts thereof. A truly good Man
thinks himself obliged, not only to for-
bear those Gratifications, which are for-
bidden by the Rules of Reason and Reli-
gion, but even to restrain himself in un-
forbidden Instances, when by allowing
himself in what is Innocent, he would
either run the Risque of being farther be-
tray'd into what is not so, or would
breed matter of Offence to his weak and
misjudging Neighbour. He lives not for
Himself alone, but hath a regard in all
his Actions to the great Community
wherein he is enclos'd; and gives the
Reins,

SER M. Reins, therefore, to his Appetites no
 I. farther, than the Indulging them is consistent with the general Good and Happiness of Society.

He is so far from grasping at all the Advantages and Satisfactions of this World, which are possible to be attain'd by him, that he thinks the bounding of his Desires and Designs within the Line, which his Birth and Fortune have mark'd out, to be a great and indispensible Duty: He hath learnt, *in whatsoever State he is, therewith to be Content*; and doth not, therefore, eagerly aspire after an higher Condition of Life, is not over solicitous to procure to himself a larger Sphere of Enjoyment.

Phil. vi.
 11.

From these and many other Considerations (which I need not mention) it is manifest, that the best of Men do generally enjoy least of the Pleasures and Satisfactions of Life: It is as manifest, that they are most expos'd to the Troubles and Dangers of it.

They are determin'd to live up to the Holy Rule, by which they have oblig'd them-

themselves to walk, whatever may be the ^{ERRA} M.
Consequences of it, tho' sore Evils, and ¹¹
great Temporal Inconveniencies should 
sometimes attend the Discharge of their
Duty. The Hypocrite hath the Art of
bending his Principles and Practice al-
ways to whatever is for his Convenience,
and of falling in with the Fashion of a
Corrupt and Wicked World: but the
truly upright Man is inflexible in his
Uprightness, and unalterable in his Pur-
poses; Nothing can make him Remiss
in the Practice of his Duty, no Prospect
of Interest can allure him, no Fear of
Danger can dismay him.

It will be his Lot often, to look singu-
lar, in Loose and Licentious Times, and
to become a By-word and a Reproach
on that account among the Men of Wit
and Pleasure. *He is not for our turn,* ^{Wisd. ii.}
(will they say, as their Words are re- ^{12, 14, 15.}
presented in the Book of *Wisdom*) *He*
is clean contrary to our Doings; he was
made to reprove our Thoughts; he is grie-
vous unto us, even to behold; for his
Life is not like other Mens, his Ways
are

SERMON are of another Fashion. And these ill

1. Thoughts, once entertain'd, will (we may be sure,) as Occasion offers, be followed by worse Usage.

Some Christian Virtues (for Instance, Humility, and Meekness) do, as it were, invite Injuries: For it is an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it, without a Return. If it be a Man's known Principle, to depart from his Right in a small matter, rather than break Christian Peace; Ill Men will be tempted to make illegal and unjust Encroachments upon him. He who resolves to walk by the Gospel-Rule of forbearing all Attempts, all Desire of Revenge, will probably have Opportunities every now and then given to exercise his Forgiving Temper.

Thus Good and Pious Persons are, by the Nature and Tendency of their Principles, more expos'd to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleasures and Advantages of it, than other less Conscientious Men

Men are: And, on both these Accounts, S E R M.
 what the Apostle lays down in the Text I.
 is evidently and experimentally true; that,
if in this Life only they had Hope, they
were of all Men most miserable.

II.

From which Concession, which he
 thus openly makes, he would be under-
 stood (as I told you) to infer, tho' the
 Inference be not express'd, that there
 must, therefore, necessarily be another
 State, to make up the Inequalities of
 this, and to salve all irregular Appearan-
 ces. For if God be infinitely holy, and
 pure, and just, and good; he must needs
 take delight in those of his Creatures that
 resemble him most in these Perfections:
 He cannot but love Virtue, where ever
 it is, and reward it, and annex Happi-
 ness always to the Exercise of it. And
 yet this is so far from being the Case,
 that the contrary often happens in this
 Life; where even the greatest Saints are
 sometimes made the most remarkable In-
 stances of Suffering. We may, therefore,
 surely conclude, that there must be a
 Future

SER M. Future State, wherein these Rewards
 1. shall be bestowed, and this Love of God
 to good Men made to appear, and the
 eternal and inseparable Connexion be-
 tween Virtue and Happiness manifested,
 in the sight of Angels and Men. It
 cannot consist with the Divine Attributes,
 that the impious Man's Joys should, upon
 the whole, exceed those of the Upright;
 or that the Beasts of the Field, which
 serve him not, and know him not, should
 yet enjoy a more entire and perfect Hap-
 piness, than the Lord of this Lower Crea-
 tion, Man himself, made in God's own
 Image, to acknowledge and adore him:
 and, therefore, as certainly as God is, a
 time there will and must be, when all
 these unequal Distributions of Good and
 Evil shall be set Right, and the Wisdom
 and Reasonableness of all his Transacti-
 ons with all his Creatures be made as
 clear as the Noon-Day.

And this, before that Revelation had
 enlighten'd the World, was the very best
 Argument for a Future Estate, which
 Mankind had to rest upon. Their Phi-
 losophical

losophical Reasonings, drawn from the SER M.
Nature of the Soul, and from the I.
Instincts and Presages of Immortality 
implanted in it, were not sufficient-
ly clear and conclusive. The only
sure Foundation of Hope, which the III
wisest and most thoughtful Men amongst
the Heathen pretended in this Case to
have, was, from the Consideration sug-
gested in the Text: and from thence
some of them reason'd without Doubt,
or Hesitancy; and liv'd and dy'd in such
a manner, as to shew, that they believ'd
their own Reasonings.

It may suffice, thus far to have enlarg'd
on that great Argument of a Future State,
which is urg'd by *S. Paul* in the Words
before us: " If in this Life only we had
" Hope, Men would really be more mi-
" serable than Beasts; and the best of
" Men oftentimes the most miserable.
" But it is impossible to imagine, that
" a God of infinite Wisdom and Good-
" ness should distribute Happiness and
" Misery, so unequally, and absurdly:
" It remains, therefore, that good Men
" have

SERMON. "have a well-grounded Hope in ano-
 I. "ther Life; and are as certain of a fu-
 "ture Recompence, as they are of the
 "Being, and Attributes of God.

III. The best Use I can make of this Com-
 fortable Truth, thus explain'd, is, To ex-
 hort you from thence to live like those
 who have their Hope in another Life;
 like Men who look upon themselves as
 being upon their Passage only through
 this present World, but as belonging pro-
 perly to that which is to come. And
 thus we may be said to live, if we ob-
 serve the following plain Rules and Di-
 rections; which are not the less useful,
 because they are plain ones. Several of
 them will give a natural Occasion to
 those, who knew the deceas'd Person,
 of anticipating his Character in their
 Thoughts: for he did really in good mea-
 sure (and with due Allowances made for
 Human Frailties) govern himself by them;
 and I may, for that Reason, I hope, be
 suffer'd to insist the more freely upon
 them.

Now,

Now, to live like those that have their S E R M.
 Hope in another Life, implies, I.

First, That we indulge ourselves in the Gratifications of this present Life very sparingly; that we keep under our Appetites, and do not let them loose into the Enjoyments of Sense: but so use the good things of this World, as not abusing them; so take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments.

Brethren, (says St. Peter) *I beseech you, as Pilgrims, abstain from Fleshly Lusts* 1 Pet. ii.

They, who pass through a Foreign Country, towards their Native Home, do not usually give up themselves to an eager pursuit of the Pleasures of the Place; ought not to dwell long upon them, and with Greediness; but make use of them only for their Refreshment on the Way, and so, as not to be diverted from pursuing their Journey.

A good Christian must partake of those grateful Repasts of Sense, which he meets with here below, in like manner as the

SERM. *Jews* did of their Passover, with their
 I. *Loins girded; their shoes on their feet,*
 and their staff in their hand, eating it
 in haste; that is, he must always be in a
 Travelling Posture, and so taste Sensual
 Pleasures, as one that is about to leave
 them, and desires to be stopp'd as little as
 he can by them, in his Way towards the
 End of his Hopes, the Salvation of his
 Soul. And to this Custom of the *Jews*
St. Peter, in his Exhortation to Sobriety
 and Temperance, may be suppos'd to al-
 lude: *Wherefore* (says he) *gird up the*
Loins of your Mind, and be ye sober.

Exod. xii.
 11.

1 Pet. i.
 13.

Indeed, it is impossible for a Man to
 have a lively Hope in another Life, and
 yet be deeply immers'd in the Enjoy-
 ments of this, inasmuch as the Happiness
 of our Future State so far exceeds all that
 we can propose to ourselves at present,
 both in Degree, and Duration; that to
 One firmly perswaded of the Reality of
 that Happiness, and earnestly desirous of
 obtaining it, all Earthly Satisfaction must
 needs look little, and grow flat and un-
 savoury: especially, when by Experience
 he

he finds, that too free a Participation of ^{S E R M.} These indisposes him extremely for Those; ^{I.} Not all the Duties that are necessary to be perform'd, and all the good Qualities that are necessary to be attain'd, in order to arrive at them. He perceives plainly, that his Appetite to Spiritual Things abates, in proportion as his sensual Appetite is indulg'd and encourag'd; and that Carnal Desires kill not only the Desire, but even the Power of tasting Purer Delights; and, on both these Accounts, therefore, flies too deep a Draught of all Earthly Enjoyments: *Having this* ^{1 John iii.} *Hope in him, he purifieth himself, even* ^{3.} *as He (i. e. even as the Author and Revealer of this Hope) is pure. A*

Second Instance, wherein we may be said to live like those who have their Hope in another Life, is, if we bear the Uneasinesses that befall us here, with Constancy and Patience; as knowing, that, tho' our Passage through this World should be rough and troublesome, yet the Trouble will be but short, and the Rest and Contentment, we shall find at

SERM. the End, will be an ample Recompence

I. for all the little Inconveniences, we meet with, in our way towards it. We must

not expect, that our Journey through the several Stages of this Life should be all smooth and even; or, that we should perform it wholly without Disasters, Ill Accidents, and Hindrances. While we live in this World, where Good and Bad Men are blended together, and where there is also a Mixture of Good and Evil wisely distributed by God, to serve the Ends of his Providence; we are not to wonder, if we are molested by the One, as well as benefited by the Other. 'Tis our present Lot and Condition, to be subject to such Casualties; which, therefore, as they ought not to surprize, so much less should they deject us: nor can they, if we look forward, and entertain ourselves with the Prospect of that Happiness to which we are hastening; and at which when we arrive, even the Remembrance of the Difficulties, we now undergo, will contribute to enhance our Pleasure.

Indeed,

Indeed, while we are in the Flesh, we ^{SERM.} cannot be utterly insensible of the Afflictions that befall us: what is in itself ^{L.} harsh and ungrateful, must needs make harsh and ungrateful Impressions upon us. And, therefore, to pretend to be perfectly easy under any great Calamity of Life, must be the Effect either of Hypocrisy, or Stupidity. However, tho' it be not in our Power to make an Affliction no Affliction; yet it is certainly in our Power to take off the Edge, and lessen the Weight of it, by a full and steady View of those Divine Joys that are prepar'd for us in another State, which shall shortly begin, and never end: We may say, and think with St. Paul, *I reckon that the Sufferings of this present Life are not worthy to be compared with the Glory that shall be revealed.* ^{Rom. 8.} And thus saying, and thinking, we may bear the heaviest Load that can be laid upon us, with Contentedness, at least, if not with Chearfulness. A

Third Instance of our living like those that have their Hope in another Life, is, if we always take the Account of a Future

S E R M. State into our Schemes and Reasonings
 I. about the Concerns of this World; and
 form our Judgments about the Worth, or
 Emptiness of things here, according as
 they are, or are not of use, in relation
 to what is to come after.

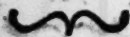
He who sojourns in a foreign Country
 refers what he sees and hears Abroad, to
 the State of things at Home; with that
 View he makes all his Reflections, and
 Enquiries; and by that measure he judges
 of every thing which befalls himself, or
 others, in his Travels. This Pattern
 should be our Guide, in our present State
 of Pilgrimage; wherein we often misin-
 terpret the Events of Providence, and
 make a wrong use of them, by attending
 to the Maxims of this Life only; and so
 thinking of the World, which we are
 now in, and of the Affairs of it, as if
 both That, and They, and We had no
 manner of Relation to another: Where-
 as, in truth, what we see is in order only
 to what we do not see; and both these
 States, therefore, must be join'd, and
 consider'd together, if we intend to re-
 flect

fleet wisely and justly on present Appear-^{SER M.}
ances: for as *no Man knoweth Love,* ^{I.}
or Hatred; so neither can he discern
Good, or Evil, purely by *what is before* ^{Eccles. ix.}
him.

We, perhaps, when we see Vice re-
markably Prosperous, or Virtue in deep
Distress; when a Man, who is, and does
Good to Mankind, happens to be cut off
in the Vigour of his Strength, and in
the midst of his innocent Enjoyments;
whilst *the wicked grow Old, yea are*
*mighty in Power, * and come to their* ^{* Job xxi.}
Grave in a full Age, like as a shock of
Corn cometh in, in his Season: ^{Job v. 25.} We, I
say, in such Cases, are ready to cry out
of an unequal Management, and to blame
the Divine Administration; whereas, if
we consider'd, that there is another State
after this, wherein all these seeming Ir-
regularities may be set right; and that,
in the mean time they are of use to di-
stinguish the Sound from the False Be-
liever, to exercise the Faith of good Men,
and, by that Means, entitle them to a
greater Reward; This one Consideration

SERMON. would make all our Murmurs cease, and

I. all those fancy'd Difficulties vanish.



Many other Instances, like these, there are, wherein (I say) we shall never be able to give ourselves a Satisfactory Account of the Divine Conduct, as it appears to us at present, without drawing our Arguments and Reflections from a future State, and forming such a Scheme of things, as shall at once take in both Time and Eternity. We may, in the

Fourth place, be said to live like those that place their Hope in another World; when we have in a great measure conquer'd our Dread of Death, and our unreasonable Love of Life, and are even prepar'd, and willing to be dissolv'd, and to be with Christ, as soon as ever he thinks fit to call us. Till we have wrought ourselves up into this Degree of Christian Indifference, we are *in Bondage*; we cannot so well be said to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the sake of it.

Not

Not that it is in the Power of Human S E R M.
Nature, without extraordinary Degrees I.
of Divine Grace, to look Death in the
Face, unconcern'd; or to throw off Life
with the same Ease, as one doth a Garment,
upon going to Rest. These are Heroick
heights of Virtue; attain'd but by few;
and matter of strict Duty to none. How-
ever, it is possible for all of us to lessen
our Natural Fears of this kind, by Religi-
ous Considerations; by a firm Belief of,
and a frequent Meditation upon those Joys
that shall be reveal'd, to raise ourselves up
into a Contempt of present Satisfaction,
and into a Resolution of submitting our-
selves, if not joyfully, yet meekly, and
calmly, to the Sentence of Death, when-
ever, it shall please God to inflict it upon
us. This, I say, is a very practicable De-
gree of Christian Magnanimity and Cou-
rage; and it is both the Duty and the
Interest of every good Christian to attain
it. Which we shall be the better enabled
to do, if in the

Fifth and last place, We make a pro-
per Use of such Opportunities as these,
and

SER M. and of all other Seasons of Serious Reflection, which are afforded us, in order to fix in our Minds a lively and vigorous Sense of the things of another World. They are under the Disadvantage of being Distant; and, therefore, operate but faintly upon us. To remedy this Inconveniency, we must frequently revolve within ourselves their Certainty, and great Importance; so as to bring them near, and make them familiar to us; till they become a constant and ready Principle of Action, which we can have recourse to upon all Occasions.

If we really live under the Hope of future Happiness, we shall be apt to taste it by way of Anticipation and Fore-Thought; an Image of it will meet our Minds often, and stay for some time there, as all pleasing Expectations do; and that, in proportion to the Pleasure we take in them. I appeal to you, if it be not so in your Temporal Affairs. Hath any of you a great Interest at stake in a far-distant Part of the World? hath he ventur'd a good share of his Fortune thither?

has

and

and may reasonably hope for a vast and SER. M.
 exceeding Return? His Thoughts will be
 often employ'd on this Subject; and, the
 nearer the time of his Expectation ap-
 proacheth, the more he will think of it:
 for, *where his Treasure is, there will his* Luke xii.
Heart also most certainly be. Now, our ^{34.}
 Spiritual Interests, and the great Con-
 cernments of a Future State would, doubt-
 less, recur as often to our Minds, and af-
 fect them as deeply, if we were but as
 much in earnest in our Pursuit of them:
 and, therefore, we may take it for granted,
 that we are not so dispos'd as we ought
 to be towards them, if we can forget them
 for any long time, or reflect on them
 with Indifference and Coldness.

That this may not be the case, it will,
 I say, be necessary for us to take Set times
 of meditating on what is future, and of
 making it by that means, as it were, pre-
 sent to us: It must be our solemn Busi-
 ness and Endeavour, at fit Seasons, to
 turn the stream of our Thoughts from
 Earthly, towards Divine Objects; to re-
 tire from the Hurry and Noise of this
 World,

SERM. World, in order to entertain ourselves
I. with the Prospect of another.

 This is the proper Use we are particularly to make of the present sad Solemnity; and thus, therefore, I have endeavour'd to employ it. Nor will it be unsuitable to that Design, if I close these Reflections with some Account of the Person deceas'd, who really liv'd like one that had his Hope in another Life; a Life, which he hath now enter'd upon, having exchange'd Hope for Sight, Desire for Enjoyment.

I know, such Accounts are look'd upon as a Tribute, due to the Memory of those only who have moved in a high Sphere, and have out-shone the rest of the World by their Rank, as well as their Virtues. However, the Characters of Men placed in lower Stations of Life, tho' less usually insisted upon, are yet more useful; as being imitable by greater Numbers, and not so liable to be suspected of Flattery, or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament; and the
 show
 greatest

greatest part of you, who were not, had, SERM.
for that Reason, so just an Esteem of I.
him, that it will not be unwelcome to
you, I presume, to be put in Mind of
these good Qualities which you observ'd
in him. And therefore, I shall, in as few
Words as I can, comprize, what *Twenty*
Years Experience hath enabled me justly
to say of him.

He was a serious sincere Christian; of
an Innocent, Irreproachable, nay Exem-
plary Life; which was led, not only at a
great distance from any foul Vice, but
also in the Even and Uniform Practice of
many Virtues; such as were suitable to a
Life of great Application and Business,
such as became and adorn'd the State and
Profession to which it pleas'd God to call
him.

He highly valu'd, and heartily lov'd
that Church wherein he was baptiz'd,
and educated; of which he gave the best
Proofs, by being a constant Frequenter
of its Worship, and, in the latter part of
his Life, a never-failing Monthly Com-
municant; I add also, and by adhering
steadily

SER M. steadily to its Interest; two things which

I.



ought never to be separated!

Nor was his Attendance on Divine Offices a matter of Formality and Custom, but of Conscience; as appear'd by his compos'd and serious Behaviour, during the Service. It was such, as shew'd him to be in earnest, and truly affected with what he was doing.

His Religion did not spend it self all in Publick; the Private Duties of the Closet were equally his Care; with these he began each Morning, and to these he repair'd, as often as he entred upon any Business of Consequence, (I speak knowingly;) and his Family were every Evening summon'd by him to Common Devotions: and in these too, his Regard for the Publick Service of the Church appear'd; for they were express'd always in Her Language.

Indeed, he was a very singular Instance of all those Domestick Virtues that relate to the good and discreet Government of a Family. He had great natural Prudence, which Experience had much improv'd;

- he

he was of a sweet Temper; and a mighty SERM.
Lover of Regularity and Order: and, by I.
the happy Mixture of these good Quali- 
ties, manag'd all his Affairs (particularly
those within doors) with the utmost Ex-
actness; and, yet, with as much Quiet
and Ease, to himself, and others, as was
possible.

Those about him grew insensibly Active
and Industrious by his Example, and En-
couragement; and he had such a gentle
Method of reprov'g their Faults, that
they were not so much afraid, as aham'd
to repeat them. He took the surest way
to be obey'd, by being lov'd, and respect-
ed: for he was free from any of those
rough, ungovernable Passions, which hur-
ry Men on, to say, and do very hard, or
offensive things. He had indeed a certain
Quickness of Apprehension, which in-
clin'd him a little to kindle into the first
Motions of Anger, upon some particular
Occasions: but this part of his Disposition
he had so far conquer'd, that, for a long
time before he dy'd, no one, who had
occasion to receive his Orders, did, be-
lieve,

SERMON. lieve, hear an intemperate, or harsh Word
 I. proceed from him; or see any thing in
 his Behaviour, that betray'd any misbecoming degree of inward Concern.

He took care to season the Minds of his Servants with Religious Instructions; and, for that end, did himself often read useful Discourses to them, on the Lord's Day, of which he was always a very strict and solemn Observer. And what they thus learn'd from him in one way, they did not unlearn again, in another: for he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see many Authentick Witnesses of this particular Branch of his Character.

He abounded in all the truest Signs of an affectionate Tenderness towards his Wife and Children; and yet did so prudently moderate and temper his Passions of this kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behov'd, or became him

to

to perform: And, therefore, tho' he ap-^{SE R M.}
pear'd to relish these Blessings as much as ^{I.}
any Man; yet he bore the Loss of them,
when it happen'd, with great Composure
and Evenness of Mind.

He did also in a very just and fitting
manner, proportion his Respects to all
others that were any ways related to him,
either by Blood, or Affinity; and was very
observant of some of them, even where
he could not be determin'd by any Views
of Interest, and had manifestly no other
Obligations, but those of Duty and De-
cency, to sway him.

In what manner he liv'd with those who
were of his Neighbourhood and Ac-
quaintance, how obliging his Carriage
was to them, what kind Offices he did,
and was always ready to do them, I for-
bear particularly to say; not that I judge
it a slight, but because I take it to be a
confess'd Part of his Character, which
even his Enemies (if there were any such)
cannot but allow: for, however in Mat-
ters where his Judgment led him to op-
pose Men, on a Publick Account, he
would do it vigorously and heartily; yet

SERMON. the Opposition ended there, without sour-
 I. ing his private Conversation; which was,
 (to use the Words of a great Writer) soft
 and easy, as his Principles were stubborn.

In a word, whether we consider him as
 an Husband, a Parent, a Master, Relation,
 or Neighbour; his Character was, in all
 these Respects, highly fit to be recom-
 mended to Men; and, I verily think, as
 complete as any that ever fell under my
 Observation.

And all this Religion and Virtue sat
 easily, naturally, and gracefully upon him;
 without any of that Stiffness and Con-
 straint, any of those forbidding Appear-
 ances, which sometimes disparage the
 Actions of Men sincerely Pious, and hin-
 der real Goodness from spreading its In-
 terest far, and wide, into the Hearts of
 Beholders.

There was not the least Tang of Reli-
 gious (which is indeed the worst sort of)
 Affectation in any thing he said, or did;
 nor any Endeavour to recommend him-
 self to others, by appearing to be even
 what he really was: He was faulty on the
 other side, being led, by an Excess of
 Modesty,

Modesty, to conceal (as much as might ^{S E R M.} be) some of his chief Virtues; which, ^{I.} therefore, were scarce known to any but those who very nearly observ'd him, tho' every day of his Life almost was a Witness to the Practice of them.

I need not say, how perfect a Master he was of all the Business of that useful Profession, wherein he had engag'd himself: You know it well; and the great Success his Endeavours met with, sufficiently proves it. Nor could the Event well be otherwise: for his natural Abilities were very good, and his Industry exceeding great, and the Evenness, and Probity of his Temper not inferior to either of them.

Besides, he had one peculiar Felicity, (which carried in it some Resemblance of a great Christian Perfection) that he was entirely contented and pleas'd with his Lot; loving his Employment for its own sake, (as he hath often said) and so, as to be willing to spend the rest of his Life in it, tho' he were not (if that could be suppos'd) to reap any farther Advantages from it.

Not but that the Powers of his Mind

SERM. were equal to much greater Tasks; and

I. therefore when, in his later Years, he was call'd up to some Publick Offices and Stations, he distinguish'd himself in all of them by his Penetration, and Dexterity in the Dispatch of that Business which belong'd to them, by a winning Behaviour, and some degree even of a smooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himself to his own Business, and be serviceable to Religion and Learning, in the way, to which God's Providence had seem'd more particularly to direct him, and in which it had so remarkably bless'd him.

When Riches flow'd in upon him, they made no Change in his Mind, or Manner of Living. This may be imputed to an eager Desire of heaping up Wealth; but it was really owing to another Principle: He had a great Indifference to the Pleasures of Life, and an Aversion to the Pomps of it; and, therefore, his Appetites being no ways increas'd by his Fortune, he had no occasion to enlarge the Scene of his Enjoyments.

He

He was so far from overvaluing any of ^{S E R M.} the Appendages of Life, that the Thoughts ^{I.} even of Life itself did not seem to affect him. Of its Loss he spake often, in full Health, with great Unconcern; and, when his late Distemper attack'd him, (which from the beginning he judg'd Fatal) after the first Surprize of that sad Stroke was over, he submitted to it with great Meekness, and Resignation, as became a good Man, and a good Christian.

Tho' he had a long Illness, (considering the great Heat with which it rag'd) yet his Intervals of Sense being few, and short, left but little room for the Offices of Devotion; at which he was the less concern'd, because (as he himself then said) he had not been wanting in those Duties, while he had Strength to perform them. Indeed, on the Lord's Day which immediately preceded this Illness, he had receiv'd the Sacrament; and was, therefore, (we have Reason to believe) *when the Master of the House* soon afterwards came, prepar'd and ready to receive him.

As the Blessings of God upon his honest Industry had been great, so he was

SERMON. not without Intentions of making suitable

I. Returns to him, in Acts of Mercy and Charity. Something of this kind he hath taken care of in his Will, drawn up at a time, while his Family was as numerous as it is now, and his Circumstances not so plentiful. One part of the Benefactions, there directed, was worthy of him; being the Expression of a generous and grateful Mind towards the *Persons* who had most oblig'd him; and of a pious regard to the *Place* of his *Education*. More he would probably have done, had not the Disease, of which he dy'd, seiz'd him with that Violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let us imitate his Example, that, when We also depart this Life we may share his Heavenly Reward, and be as well spoken of by those who survive Us!

*Now to God the Father, the Son,
and the Holy Ghost, be ascribed
all Majesty, Might, and Glory,
now, and for ever. Amen.*

A Stand-

*A Standing Revelation, the best Means
of Conviction.*

A
S E R M O N

P R E A C H ' D before

Her M A J E S T Y

A T

St. J A M E S ' s Chapel,

On Sunday, October 28. 1705. being the
Festival of St. SIMON and St. JUDE.

LUKE xvi. 31.

*If they hear not Moses and the Pro-
phets, neither will they be per-
suaded, though one rose from the
Dead.*

THE Happiest of Mankind are often S E R M.
subject to this great Infirmity, II.
That, overlooking those solid Blessings
which they already have, they set their

Blessings

D 4

Hearts

S E R M. Hearts upon somewhat which they want;

II.

some untry'd Pleasure, or Advantage, which if they could but taste, if they could but obtain, they should then be certainly and completely blest. And yet, no sooner have they clim'd that Hill, which thus determines their View at a distance, but a new Prospect is open'd to them, and they find themselves as far remov'd from the imaginary Point of Happiness, as ever.

In like manner, the Standing Evidences of the Truth of the Gospel, tho' in themselves most firm, solid, and satisfying, yet make but faint Impressions on the Minds of many Christians; who, after all the old Miracles done by our Saviour and his Apostles, are still ready to demand new ones; to desire, that some Special Proof should be given, some Extraordinary Application made, to Them in particular: and then, they would resign all their Scruples, believe without Doubt, and obey without Reserve. Thus do the *Ungodly reason with themselves, but not aright*, as the Lips of Truth have
assur'd

affur'd us: For, *If they hear not Moses* S E R M.
and the Prophets, neither will they be II.
persuaded, tho' one rose from the Dead. ~~~~~

The Assertion is our Saviour's, tho' utter'd by him in the Person of *Abraham*, the Father of the Faithful; who, on the account of that Character, is very fitly introduc'd, in the Parable concerning the Rich Man and *Lazarus*, declaring, what Arguments and Motives are most likely to produce in Men that firm, unshaken Faith in God, of which he himself was so illustrious a Pattern.

The Parable was intended against the Voluptuaries of that Time, (such as One of the Apostles of this Day, *St. Jude*, describes throughout his Epistle;) Men, who notwithstanding they profess'd themselves *Jews*, liv'd like *Heathens*, dissolutely, without regarding any of the Rules, or Restraints of Religion; made the best of this World, and had no Hopes, no Thoughts of another. Sensual Wits they were, who, 'tis probable, took Pleasure in ridiculing the Notion of a Life to come, and saying scornfully of it, that it was a

SER M. Dark invisible State, of which they knew

II. nothing, and could not easily believe much, till they had some more Authentick Accounts of it, than as yet had been given them. Might they indeed receive News from thence, by an Hand that was to be rely'd on; would any of their old Companions in Vice, who had made the sad Experiment, be so kind as to return and certify them of what he had learnt; they should readily give up their Assent to so Commanding an Evidence, and suit their Practices to that Persuasion: but till they saw somewhat of this Nature done, they desir'd to be excus'd.

To confute these vain Reasonings and Pretences, our Saviour made use of that instructive and affecting Parable, which concludes with the Words I have read to you. I need not lay before you the several Circumstances of that Parable: it is sufficient, if I put you in mind, how, towards the Close of it, the Rich Man is represented, lifting up his Eyes from the Place of Punishment allotted to him in the other World, discerning *Abraham* afar off, and

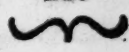
Lazarus

Lazarus together with him in Glory; and S E R M.
 making this Request, among others, to the II.
 blessed Patriarch, that he would please to
 send *Lazarus* to his five Brethren, now
 alive, in order to *testify unto them, lest*
they also (says he) *come into this Place*
of Torment. A Request, very fitly ad-
 dress'd to *Abraham*, the Father of the
Jewish Nation, on the Account both of
 his great Familiarity and Friendship * with
 God, which might enable him: and his
 known Character of Compassion and Ten-
 derness †, which would incline him to
 perform it. Nevertheless, *Abraham*, in-
 stead of indulging the Suppliant, in his
 Desire of new Evidence, refers him to
 That, which his Brethren already had;
They have Moses and the Prophets, let
them hear them: They have *Moses* and
 the *Prophets*, whom God, for my sake,
 and in Virtue of the Covenant made with
 Me, and my Seed, sent to their Forefa-
 thers, and by whom he reveal'd his Own
 Will, and their Duty in a more ample
 Manner, than it had been declar'd to any
 of my Descendants before them. This
 Stand-

* 2 Chron.
xx. 7.

† If. xli. 8.
Ja. ii. 23.
Gen. xviii.
23, &c.

SERM. Standing Revelation, which, They (and
II. which none but they, and the rest of
 my Seed) enjoy, was attested in the most
 Solemn, Authentick, and Credible Man-
 ner; and is sufficient to influence their
 Faith and Practice, if they do but attend
 to it: *They have Moses and the Pro-
 phets, let them hear Them.* Not satisfied
 with this Answer, the tormented Person
 renews his Intercession, with the same
 Freedom that the *Patriarch* himself had
 once us'd in behalf of the *Sodomites*;
 representing farther to *Abraham*, That
 the Means of Conviction, which his Bre-
 thren enjoy'd, tho' sufficient, yet not
 having prevail'd, it would be great Cha-
 rity to try Others; and that the Expe-
 dient, now propos'd, could not fail of
 Success: *Nay, Father Abraham, but if
 one went unto them from the Dead, they
 will repent.* He thought so, but *Abraham*
 knew otherwise; and therefore shuts up
 the Discourse with this full and final Re-
 solution of the Case, That, *If they heard
 not Moses and the Prophets, neither would
 they be persuaded, tho' one rose from the
 Dead.*

Dead. The Meaning of which Words, SERM.
when cast into a General Proposition, is, II.
that " They, who are not induc'd to Be- 
" lieve and Live as they ought to do, by
" those Discoveries which God hath made,
" and those Commands which he hath gi-
" ven to them in Scripture; would stand
" out against any Evidence, any Appli-
" cation whatsoever; even that of a Mes-
" senger, sent Express from the other
" World, to inform, and reclaim them.

This is, I confess, a very surprizing Truth, and not likely to be entertain'd readily, upon the first proposal. That I may therefore set it in as clear a Light as is possible, I shall endeavour, in what follows,

I. To State and Limit the due Extent of it.

II. To confirm the Truth, so stated, by various Arguments and Reflections. After which, I shall,

III. Deduce some Inferences from it.

As

SER. M. As to the Extent of this Assertion, we
II. may observe,



- I. *First*, That it is evidently to be understood of such Persons only, as are placed in the same Circumstances with the *five Brethren* in the Parable; such, consequently, as have been born, where the True Religion is profess'd, and bred up in the Belief of it; have had all the early Prejudices of Education on the side of Truth, and all manner of Opportunities and Advantages towards acquainting themselves with the Grounds of it; and yet, notwithstanding all these Advantages, have shut their Eyes against it, and withstood its Force. For, as to others, who have liv'd under the guidance of Reason alone, without the Assistance of Supernatural Light, it is highly probable, that tho' *Moses* and the Prophets, [the Tenor of a Divine Revelation] when first propos'd to them, should not; yet Miracles, or a Message from the Dead, would persuade them; according to what is elsewhere laid down by our Saviour; That, *If the mighty Works,*

Works, which were done in Chorazin and Bethsaida, had been done in Tyre and Sidon, they would have repented in Sackcloth and Ashes. SERM. II.

Secondly, Neither is the Assertion to be rigorously extended to All those, who have been educated under the Influence of a Divine Revelation, and yet liv'd in Opposition to the Rules of it: for there is great Reason to believe, that there are many Persons, who through the Heat of their Lusts and Passions, through the Contagion of Ill Example, or too deep an Immersion in the Affairs of Life, swerve exceedingly from the Rules of their Holy Faith; and yet would, upon such an extraordinary Warning as is mention'd in the Text, be brought to comply with them. But this Truth is pointed chiefly, if not solely, upon Sinners of the first Rate, who have cast off all Regard for Piety and Goodness; have set up for a Life of Sense, and are Wicked by Principle; for such likewise those *Five Brethren* were; they liv'd in the same Degree of Luxury and Uncharitableness, as their
dead

SERM. dead Brother had done; they *heard not*

II. *Moses and the Prophets*, believ'd nothing of Religion, of its Threatnings, or its Promises; look'd upon all Revelation as a Cheat, and all Pretenders to it, as Impostors. Of such as these we may suppose the Text to affirm, that even a Message from the Dead would not be sufficient to reclaim them. We may observe,

Thirdly, That even of these profligate Creatures themselves it is not said, That so astonishing a Scene would make no manner of Impression, would have no present Influence upon them; but only, That it would not produce a lasting Effect, nor work an intire Conversion. It is certain, that they would be very much rous'd and awaken'd by such a Sight; but they would not, however, be convinc'd, and reform'd; *ὁ μὴ πεθήσονται*, says the Original; an Expression of some force, which our *English* Translation doth not fully reach, and which plainly signifies, that they would not be so far wrought upon, as to change their whole Mind, and Course of Life, and become New Creatures.

Regard

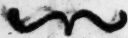
Regard being had to these several Re-SERM.
strictions, the Doctrine of the Text may, II.

I think, be more fully represented to you after this manner: That where Men

“ have been brought up in the firm Be-
“ lief of a Divine Revelation, and have af-
“ terwards shaken it off, have reason’d
“ themselves not only into a Disbelief,
“ but a Contempt of it, and given them-
“ selves up to *commit Iniquity with Gree-*
“ *diness*; in such a case, the standing
“ Ordinary Means of Conviction failing
“ to influence them, it is not to be ex-
“ pected, that any extraordinary Means,
“ of what kind soever, should be able to
“ do it; no, not tho’ One should come
“ from the Dead, on purpose to warn
“ them of their Danger. For, however
“ such a Message might startle and amaze
“ them at the first, might for a while put
“ new Thoughts, new Resolutions into
“ them; yet it would work no Total
“ Change: They, who were absolute
“ Infidels before such a Message, would,
“ in all probability, continue Infidels
“ still.

SERM. Which Truth, thus largely explain'd

II. and stated, I proceed now, under my



Second General Head, to confirm, by various Arguments and Reflections. And

First, we will suppose, that such a Message from the Dead, as That, for which the Rich Man here intercedes, is really in itself an Argument of greater Strength and Force to persuade a Sinner out of the Error of his Ways, than any Standing Revelation, however so well attested and confirm'd: I will shew, nevertheless, that it would not be comply'd with. Because

1st, It is not for want of Strength, that the Standing Ordinary Ways of Proof are rejected, but for want of sincerity and a disinterested Mind in those to whom they are propos'd; and the same want of Sincerity, the same Adhesion to Vice, and Aversion from Goodness, will be equally a Reason for their rejecting any Proof whatsoever. The Evidence they had before, was enough, amply enough to convince them; but they were resolv'd not to be convinc'd: and to Those, who are resolv'd not to be convinc'd, all Motives,

did not

2

3

4

all

all Arguments are equal. He that shuts SER M.
his Eyes against a small Light, on purpose II.
to avoid the Sight of somewhat that dis-
pleases him, would (for the same reason)
shut them also against the Sun itself; and
not be brought to see that, which he had
no mind to see, let it be plac'd in never
so clear a Light, and never so near him.
The Truth is, such a Man understands
by his Will; and believes a Thing True,
or False, merely as it agrees, or disagrees
with a Violent Inclination: and, there-
fore, whilst that Inclination lasts in its
Strength, he discerns nothing of the dif-
ferent degrees of Evidence, nor distin-
guisheth at all between a Weak Motive
and a Strong one. But,

2dly, A Motive, however stronger in
itself than Another, may yet make a
weaker Impression, when employ'd, after
that the Motive of less, tho' sufficient,
Strength hath been already resisted. For
the Mind doth, by every degree of af-
fected Unbelief, contract more and more
of a general Indisposition towards Be-
lieving: so that such a Proof, as would

SER M. have been closed with certainly at the

II. first, shall be set aside easily afterwards, when a Man hath been us'd to dispute himself out of plain Truths, and to go against the Light of his own Understanding. 'Tis in Infidelity, as in a vicious Course of Life; a sturdy, hardned Sinner shall advance to the utmost pitch of Impiety with less Difficulty, less Reluctance of Mind, than perhaps he took the first Steps in Wickedness, whilst his Conscience was yet Vigilant and Tender. Should, therefore, the Evidence of one arising from the Dead, be in itself more powerful than that of the Standing Gospel-Proofs, yet, we see, it would operate as little, or less than they, upon a Person who had beforehand rejected those Proofs. Nay,

3dly, The peculiar Strength of the Motive may of itself perhaps contribute to frustrate the Efficacy of it; rendring it liable to be suspected by him to whom it is address'd. He is conscious, how little he hath deserv'd so Extraordinary a Privilege; how much rather he hath deserv'd to have the Ordinary Means of Grace

overd 2 with-

withdrawn, which he hath so long baffled S E R M.
and defy'd: and he will, therefore, as II.
soon as his first Surprize is over, justly
begin to wonder, how such a Favour
came to be bestow'd on him; why God
should, for his Sake, do what was never
before done, since the Foundations of
the World were laid; should reverse the
Laws of Nature merely to produce an
Effect, which tends rather to spread the
Interests of Irreligion, than to stop the
Growth of it; which encourages Men to
be as vicious as they can, in order to qua-
lify themselves for God's greatest Indul-
gencies and Mercies: for that (he well
knows) is his only Qualification. He will
conclude, therefore, That there must have
been some Mistake, or Delusion in the
Matter. It might be a mere Dream, which
he saw, the Imagery of a melancholick
Fancy; such, as now and then presents
itself to musing, thoughtful Men, when
their Spirits are low, and the Spleen hath
gotten Possession of them; and such, as
they mistake at that Time for a Reality,
tho' they are afterwards satisfy'd, that it

SER M. had no Existence any where, but in their
 II. Own disorder'd Imagination.

Or, If he cannot help Believing, that such things he saw and heard, he may still have room to believe, That what this Airy Phantom said, is not absolutely to be rely'd on: for it might be one of those Ill-Natur'd Beings, who are at Enmity with Mankind, and do therefore take Pleasure in disturbing and perplexing their Minds, and filling them with vain and groundless Terrors. Or it might, after all, be one of his jocund Unbelieving Acquaintance [now alive,] dress'd up in such a Form, and acting such a part, on purpose to get the Advantage of his Credulity, and to expose him.

But whoever, or whatever it was, 'tis not conceivable that it should be indeed that very Person, whose Shape and Voice it assum'd: for if there be any such thing as Hell, he is certainly tormented in the Flames of it. And while he is so, can it be imagin'd that he should either be enough at Ease, or have Concern and Compassion enough for his surviving Friends,

to contrive such Expedients for their Recovery? and by that means defeat himself of the Pleasure he may one day hope for in their Company? Damn'd Spirits do not, surely, use to entertain such charitable Designs: They must needs be all Envy, Despair, and Rage; and have so much of a Diabolical Nature in them, as to wish rather, that all Men should share, than endeavour that any should escape, their Torments.

For these and many other Reasons, which the Evil Spirit, who is ever ready to assist Men's Doubts on these Occasions, will be sure to infuse, he'll suspend his Judgment of this strange Event a while, till he hath consider'd farther of it. In the mean time, during this Suspence, the Heat of the Impression abates, and that of his Lusts and Passions returns; and then 'tis odds but the Scale turns at last on Nature's side, and the Evidence of one or two Senses gives Way to the united Bent and Tendency of all the five. Especially, if it be consider'd,

SERM.

[II.]

4thly, How far these Suspicions of his will be improv'd and heighten'd by the Raillery and Laughter, he will be sure to meet with, on this Head, from his old Friends and Companions. We may imagine, what Reception they would give to such a Story, and the Teller of it; how many pleasant and gay Things they would say on this Occasion: which will have so much the keener Edge, in the present Case, because they are turn'd upon One, who, 'tis probable, hath taken the like Liberties before; hath himself laugh'd with them on this very Supposition as loudly, and ridicul'd such *Idle Tales*, as heartily as any Man. They will be sure, therefore, to put him in mind of his own waking Thoughts, e'er these Dreams had as yet made their Impression on his Fancy, and to encounter him with those Reasonings, and that Scorn, with which he us'd to encounter others, on the like Occasions; till they have made him ashamed first to Vouch the Truth of the Relation, and afterwards even to Credit it. For, when a Man is surrounded on all sides with Opposition

sition and Contempt for believing, what S E R M.
he himself would not have believ'd, upon II.
the Relation of another; and what, for
his Vices sake, he passionately wishes he
may not have Reason to believe; 'tis not
hard to imagine, how he may be brought
to give up the clearest Evidence, and suffer
himself to be disputed out of his Senses.
But, if all these Engines fail of doing the
Work; yet,

Lastly, Time, and a Succession of other
Objects will bring it about. Every day
the Impression loses somewhat of its Force,
and grows weaker, till at length it comes
to lie under the same Disadvantage with
the Standing Proofs of the Gospel, that is,
to be distant; and, accordingly, to operate
also (as those, and all other distant things
do) but faintly upon careless unawaken'd
Minds. They, who attend sick Beds, will
tell you, how often they have met with
Cases not unlike this; wherein Men, upon
the near Approach of Death, have been
rouz'd up into such a lively Sense of their
Guilt, such a passionate degree of Concern
and Remorse, that, if ten thousand Ghosts
had

II. *W*ERM. had appear'd to them, and Hell itself had been laid open flaming to their View, they scarce could have had a fuller Conviction, or a greater Dread of their Danger: and yet, no sooner had their Distemper left them, but their good Thoughts and Resolutions began to leave them too; till they had at last, perhaps, forgotten their first Fears and Agonies as much, as if they had never felt them; their solemn Vows and Promises as thoroughly, as if they had never made them. Thus, in all likelihood, would it be with a Libertine, who should have a Visit made to him from the other World: the first Horror and Astonishment it rais'd, would go off by degrees, as new Thoughts, new Diversions came on; it would be driven out by Business, or Pleasure, or the various Accidents of Life, that might afterwards befall him; till, at last, he came, perhaps, to reflect upon it, with as much Indifference, as if it were a Story only, which he had heard, or read, and which he himself was no ways concern'd in.

Hither-

Hitherto I have suppos'd, That the Evi-^{S E R M.}
dence of one risen from the Dead, hath ^{II.}
really the Advantage, in point of Force
and Efficacy, of any Standing Revelation,
how well soever attested and confirm'd;
and, proceeding, on that Supposition, I
have endeavor'd to shew, That such Evi-
dence, however in itself forcible, would
certainly not be comply'd with. But the
Truth is, and, upon a fair Balance of the
Advantages on either side, it will appear,
That the common Standing Rules of the
Gospel are a more probable and powerful
Means of Conviction than any such Mes-
sage, or Miracle: And that,

First, For this plain Reason, Because
they include in them that very kind of
Evidence, which is suppos'd to be so
powerful; and do, withal, afford us se-
veral other Additional Proofs, of great
Force and Clearness.

Among many Arguments, by which
the Truth of our Religion is made out to
us, This is but One, That the Promul-
gers of it, *Jesus Christ*, and his Apostles,
did that very thing which is requir'd to
be

TERM. be done; rais'd Men and Women from
 II. the dead, not once only, but often, in an
 indisputable manner, and before many
 Witnesses. St. *Peter* rais'd *Dorcas*: Our
 Saviour rais'd the Ruler's Daughter, the
 Widow's Son, and *Lazarus*; the first of
 these, when she had just expir'd; the se-
 cond, as he was carried to the Grave on
 his Bier; and the third, after he had been
 some time buried. And having, by these
 gradual Advances, manifested his Divine
 Power; he at last exerted the highest, and
 most glorious Degree of it; and rais'd
 Himself also, by his own All-quickening
 Virtue, and according to his Own express
 Prediction. We did not indeed see these
 things done; but we have such authentick
 Accounts of them, that we can no more
 doubt of their Reality, than if we had
 actually seen them. For tho' no Evi-
 dence affects the Fancy so strongly as that
 of Sense; yet there is Other Evidence,
 which gives as full Satisfaction, and as
 clear a Conviction to our Reason; so that
 there are some distant Matters of Fact, of
 the Truth of which we are as certain, as
 we

we are of what happens before our Eyes; SERM.
the concurring Accounts of many such II.
Witnesses, as were every way qualified 
to inform us, and could have no Interest
in deceiving us, and seal'd the Truth of
their Testimony with their Blood, ren-
dring it (*Morally*, as we speak, or, as we
might speak) *Absolutely* impossible that
these things should be false. And what
can we say more for the Evidence that
comes by the Senses? for can any thing
be more certain than That, which 'tis im-
possible should not be true? And of this
nature are many of those miraculous Facts,
upon which the Truth of our Religion is
founded; particularly, that most important
Miracle of all, the Resurrection of our
Lord: It is so convincingly attested, by
such Persons, with such Circumstances,
that They, who give themselves leisure to
consider and weigh the Testimony, at what
Distance soever they are placed from the
Fact itself, cannot help closing with it;
nor can they entertain any more Doubt
of the *Resurrection*, than they do of the
Crucifixion of *Jesus*. And therefore, I
say,

SERM. say, if this Miracle of Christ's Rising from

II. the Dead *heretofore* be not sufficient to
 W convince a resoly'd Libertine; neither
 would the Raising of one *now* from the
 Dead be sufficient for that Purpose; since
 it would only be, the doing that over a-
 gain which hath been done already, and
 of the Truth of which (all things con-
 sider'd) we have as much Reason to be
 satisfied, as if we our selves had stood by
 and seen it.

Thus far the Old Standing Proofs of
 the Gospel, and the New Miracle demand-
 ed, are (in reality and right Reason)
 Equal; and should therefore (reasonably)
 have equal Influence and Effect. But there
 are also several other Accessory Proofs,
 by which the Truth of the Gospel was
 farther demonstrated. It was attested by
 Miracles of all sorts, done in great Va-
 riety and Number; by the visible centring
 of all the Old Prophecies in the Person of
 Christ, and by the Completion of those
 Prophecies since, which He himself ut-
 ter'd; by the Holy and Unblemish'd Lives,
 the Exemplary Sufferings and Deaths of
 the

the Publishers of this Religion, and by the SER. M.
surpassing Excellence of that Heavenly II.
Doctrine which they publish'd; finally, 
by the miraculous Increase of the Profes-
sors of Christianity, without any visible
Grounds and Causes, and contrary to all
Human Probability and Appearance. Now,
if the Proof of a Future State, by an im-
mediate Appearance of one from the Dead
be (in truth, and at the bottom) but equal,
to that single Proof of Christianity, taken
from our Lord's Resurrection; how much
inferior must it be to these several Proofs
United? And, therefore, how little Pro-
bability is there, that He, who is not
wrought upon by the one, would be con-
vinc'd by the other? But I have not time
to pursue this fruitful Head of Argument
as far as it deserves; by displaying, first,
the General Evidences of our Religion, in
all their Force and Brightness, and, then,
comparing them with That of a parti-
cular Apparition; and, by this means,
Calculating, as it were, the several De-
grees of Credibility and Conviction;
by which the One surpasseth the Other.

SERM. Such an Attempt would carry me beyond
 II. the Bounds of a single Discourse. I have
 Room only at present to suggest a General Reflection or two, which may contribute to illustrate this Point; and proceed therefore to observe,

Secondly, Another great Advantage which the Standing Proofs of the Gospel have over such an Extraordinary Appearance; that this hath all its Force at once, upon the first Impression, and is ever afterwards in a declining State; so that the longer it continues upon the Mind, and the oftner it is thought of, the more it loses: whereas Those, on the contrary, gain Strength and Ground upon us by Degrees; and the more they are consider'd and weigh'd, the more they are approv'd.

There is a like Difference between the ways in which these several Proofs operate, as there is between the several Impressions made upon thoughtful Minds by the Works of Art, and Nature. The Works of Art, which are extremely nice and curious, strike and surprize us most upon the first
 View;

View; but the better we are acquainted S E R M.
with them, the less we wonder at them: II.

Whereas the Works of Nature will bear a Thousand Views, and Reviews, and will still appear new to us; the more frequently and narrowly we look into them, the more occasion we shall have to admire their fine and subtle Texture, their Beauty, and Use, and excellent Contrivance. The same we may say of the Standing Evidences of the Gospel; every time they are consider'd and enquir'd into, they gain upon sincere unbiass'd Minds, appear still more reasonable and satisfactory than before, and more worthy every way of that inimitable Power and Skill which wrought them: And, on that Account, they are, doubtless, better contriv'd to work a rational, a deep, and durable Conviction in us, than those astonishing Motives, which exert all their Force at once, upon the first Proposal. An Argument, that is some time working its way into the Understanding, will at last take the surer hold of it; as those Trees, which have the slowest Growth, are, for that

SERM. Reason, of the longest Continuance. To

II. all which, we may add, in the

Third place, That, let the Evidence of such a particular Miracle be never so bright and clear, yet it is still but *Particular*; and must, therefore, want that kind of Force, that Degree of Influence, which accrues to a Standing *General* Proof, from its having been try'd and approv'd, and consented to by Men of all Ranks and Capacities, of all Tempers and Interests, of all Ages and Nations. A wise Man is then best satisfy'd with his own Reasonings and Persuasions, when he finds that wise and considering Men have in like manner reason'd, and been in like manner persuaded; that the same Argument, which weighs with him, has weigh'd with Thousands, and Ten thousand times ten thousands before him; and is such as hath borne down all Opposition, where-ever it hath been fairly propos'd, and calmly consider'd. Such a Reflection, tho' it carries nothing perfectly decisive in it, yet creates a mighty Confidence in his Breast, and strengthens him much in his Opinion.

Where-

Whereas, He, who is to be wrought upon SERM.
by a special Miracle, hath no Helps, no II.
Advantages of this kind toward clearing
his Doubts, or supporting his Assurance.
All the force of the Motive lies entirely
within itself; it receives no Collateral
Strength from external Considerations;
it wants those degrees of Credibility that
spring from Authority, and concurring
Opinions: which is one Reason why (as
I told you) a Man is capable of being dis-
puted out of the Truth and Reality of
such a Matter of Fact, tho' he saw it with
his Eyes.

This therefore, is a farther Advantage,
which the Standing Proofs of a Revela-
tion have over any occasional Miracle;
That, in the admitting such Proofs, we
do but fall in with the General Sense and
Persuasion of those among whom we con-
verse: whereas we cannot affirm the Truth
of such a Miracle, without incurring the
Scorn and Derision; at least, not without
running cross to the Belief and Apprehen-
sion, of the rest of Mankind; a Difficulty,
which (as hath been already shewn) a mo-

SERMON. *deft and good Man is scarce able, but a*
 II. *Man addicted to his Vices, is neither able,*
 nor willing, for the meer sake of Truth
 to encounter.

Let us lay these several Reflections together, and we shall find, "That even a
 " Message from the other World is not an
 " Argument of such invincible Strength,
 " but it would be resisted by such as had
 " before hand resisted the General Proofs
 " of the Gospel; and that our Saviour,
 " therefore utter'd no Paradox, but a
 " great, a clear, and certain Truth, when
 " he said, That they who *hear not Moses*
 " *and the Prophets, will not be persuad-*
 " *ed, though one rose from the Dead.*"
 From which Truth it is now Time, as
 my

III.

Third General Head directs, to deduce
the several Inferences, which I intended.
 And,

First, We learn from hence, what is
the true Use and End of Miracles: They
are not private, but publick Proofs, not
Things to be done in a Corner, for the
sake of single Persons, but before Multi-
tudes,

tudes, and in the Face of the Sun. Again, S E R M.

They are Signs to those who believe not, II.
not to those who believe: I mean, that

the Great, the Chief End of them is, to establish the Truth of a New Revelation in those Countries: whete, and at the Time when, it is first promulg'd and propagated; not to confirm Men in the Belief of it, after it is sufficiently establish'd. Miracles are the immediate Act of Omnipotence; and therefore, not to be employ'd, but where the Importance of the Occasion requires them: much less are they to be employ'd, where they are neither requisite, nor likely to succeed; as the case is, where Persons, who are not convinc'd by the Old Miracles, demand New ones. It follows from hence,

Secondly, That we have great reason to look upon the high Pretensions which the *Roman* Church makes to Miracles, as groundless, and to reject her Vain and Fabulous Accounts of them. Half the Saints, which have place in her peculiar Calendar, were, if you will believe Her, converted by Miracles: Apparitions, Visions,

SER M. and Intercourses of all kinds between the

II. Dead and the Living, are the frequent and familiar Embellishments of those pious Romances, her Legends; which exceed the Scripture it self in Wonders, and do, indeed, by that means, contradict the Doctrine and Design of it: for, where *Moses* and the Prophets are receiv'd, there, a continu'd Succession of Miracles is needless, and consequently, not to be expected, believ'd, or pretended. It may be said

Third Use of what hath been said, To take an Occasion from thence of Considering; how *sure the Foundation of God standeth, [that Foundation of the Apostles and Prophets, upon which the Church is built, Jesus Christ himself being the Head Corner-Stone,* as the Collect for this Day speaks;] how very Strong and Irrefragable the first Evidences of Christianity needs must be, since they appear (both from Reason and Revelation) to be such, as that They, who resisted them, would resist every thing besides them. But this is sufficiently understood from the whole

Tenor

Tenor of the preceding Argument: Which S E R M.
instructs us also, in the II.

Fourth place, to condemn the Folly and
Impiety of those Persons (for such there
have been) who have obliged themselves
to each other, to appear after Death, and
give an Account of their Condition in
another World; and the worse Use that
hath been made of these Ill Contracts,
when the surviving Party hath hardned
himself in his Wickedness, upon the
Other's Failure. It is stupidly foolish, thus
to venture our Salvation upon an Experi-
ment, which we know not whether God
will suffer, and which, we have all the
Reason imaginable to think, he will not
suffer, to take place. It is highly Impious
to resolve to persist in our Unbelief, till
something more is done for our Convic-
tion, than God hath thought fit, should
be done, for the Conviction of any Man
in our Circumstances. An Apostle, in-
deed, once said, *Except I shall see in* John xx.
his Hands the Print of the Nails, and 25.
put my Finger into the Print of the
Nails, and thrust my Hand into his Side,

SERMON. *I will not believe*; and God was pleased

III. to stoop to his Request, and to plant Faith in his Heart by such an Experiment. But it was, on the Account of the Publick Character he was to bear, as an Apostle; that is, a Witness of the Resurrection of Christ to the rest of the World; and it might, therefore, be fit, that he himself should, in a very particular and extraordinary way, be satisfy'd of it; not merely for his Own sake, but for the sake of all Those who should hereafter believe in his Testimony. The manner of his Conviction was design'd, not as a peculiar Privilege to Him; but as a standing Miracle a lasting Argument for the Conviction of Others, to the very End of the World. Besides, though slow of Belief, he was at the Bottom honest and sincere; not led into those Doubts, which he entertain'd, by his Lusts, and Vices; not a Revolter from the Truth which he had once embrac'd: And They, therefore, have no Reason to expect to be favour'd as He was, who stand not possess'd of any One of those Qualifications that belong'd

to

to Him, but are (generally speaking) the SER M.
very Reverse of his Character. II.

Fifthly, From the same Truth we may
also be taught to correct a Vain Thought,
which we are sometimes apt to entertain :
That, if it had been our Lot to converse
with Christ and his Apostles, and to be
Eye-Witnesses of their Miracles; we
should, by such an Advantage, have been
secur'd from any Degree of Doubt, or In-
fidelity: Whereas certain it is, that They,
who at this Distance from the first Rise
of the Gospel, after weighing the several
Evidences of it, waver in their Faith,
would have waver'd though they had
seen the first Promulgers of it work Won-
ders. Even that Sight itself did not hinder
many, to whom the Gospel was first
preach'd, from *turning it into Lascivious-*
ness, and denying the Lord Jesus, as
St. Jude complains. Deceiv'd we are, if
we think, that God hath not furnish'd
every Age of the Church with sufficient
Inducements to embrace the Faith; and
the latest Ages, perhaps, with the strongest
Inducements to it. Indeed, the Lustre of
the Primitive Miracles is now wanting to

us :

BERM. US: but then we are freed from several

II. Inconveniences, under which the first
 ~ Christians labour'd, and we enjoy likewise
 several Advantages which they wanted:
 We have no Original Prejudices against
 the Gospel to subdue, as They had; for
 we have been educated in the Belief of
 it: We are not tempted, as They were,
 to revolt from it, by the Dread of Dan-
 gers and Death; for all manner of En-
 couragements attend Our Profession of it.
 The miraculous Success of the Apostles
 Preaching, and the Accomplishment of
 many of their Predictions, which to those
 early Christians were Matters of Faith on-
 ly, are to Us Matters of Sight and Expe-
 rience. And we, that live at the greatest
 Distance from the Age of the Apostles,
 have in this the Advantage of such as
 were much nearer to them; That even
 these last and worst of Times have pro-
 duced the best Apologies for our Faith,
 the most Accurate, and Rational, and Un-
 answerable Accounts of the Truth of
 Christianity. To apply, therefore, the
 Words of *Solomon* to the present Case;
Say not thou, What is the Cause that the
Former

Former Days were better than these? for SERM.
thou dost not enquire wisely of this thing. II.

The *Last* Inference, which the Doctrine deliver'd suggests to us, is, That we should be invited from thence to magnify and to adore the Divine Wisdom, which hath so order'd the first Proofs and Evidences of our Faith, that they will be equally satisfactory and convincing to the End of the World. *I know* (saith the Wise Ecc. iii. Man) *that whatsoever God doth, it shall be*¹⁴
for ever: nothing can be put to it nor any thing taken from it; and God doth it, that Man should fear before him. Accordingly, he hath propos'd a Standing Revelation, so well confirm'd by Miracles, once for all, that it should be needless to recur to them, everafterwards, for the Conviction of any Man, who was born within the Pale of Christianity. This was the shortest, the fittest, and wisest way that could have been taken; the best suited to the Majesty of God, and to the other Methods of his Providence; and the best accommodated also to the Nature, Capacities, and Interests of Men. It had been below him, by an immediate Interposition

SERM. of his Omnipotence, to have been appeal-

II.  ing every day to his Creatures for the Truth of his Religion; an Endless, and an Unbecoming Task, to be put upon offering Supernatural Proofs, for the Conviction of impious Men, as often as their Infidelity should be pleas'd to demand them! Not so doth he proceed in the Government of the Natural World: He made it, indeed, at the first, after a Miraculous and Incomprehensible manner; but he steers and directs the Affairs of it, ever since, by standing Rules and Laws, and by the Ordinary Ministry of Second Causes. With Equal Wisdom hath he temper'd the Conduct of the Moral World also: for thp' he usher'd in the Mosaic, and Christian Institutions, by a great Variety of amazing Signs and Wonders, yet, as soon as the Truth of those Revelations was thus illustriously manifested, and the Accounts of these things were committed to Writing, Miracles in great measure ceas'd; and the Appeal afterwards was to the written Word, [*to the Law, and to the Testimony,*] which supply'd the Room of them.

Indeed,

Indeed, Motives that address themselves SERM
cobbly to our Reason, are fittest to be em- III
ploy'd upon Reasonable Creatures: It is 
no ways congruous, that God should be
always frightening and astonishing Men in-
to an Acknowledgment of the Truth,
who were made to be wrought upon by
calm Evidence, and gentle Methods of
Persuasion. Should such a Miracle as that
which is mention'd in the Text, be in-
dulgd to One, Others would think them-
selves equally entitled to it; and, if in-
dulgd to many, it would no longer have
the Effect of a Miracle, its Force and In-
fluence would be lost by the Frequency
of it. Or, supposing it to continue in its
full Strength, how often soever repeated;
yet the Faith it produc'd would not be so
free and voluntary an Act, as That ought
to be, to which are annex'd all the Glo-
rious and Invaluable Privileges of Believ-
ing. In a word, Good men have no need
of a Miracle; for they are convinc'd,
without it: And it would be of danger-
ous Consequence to the Bad: for They,
we find, would not, even with it, be
convinc'd. And, therefore, the Allow-

S E R M. ance of such a Favour to them, would
 II. serve only to render them more Obdu-
 rate and more Inexcusable; it would en-
 haunce their Guilt, and increase their
 Condemnation.

Let us, then, from these, and such Con-
 siderations as these, be led to reverence
 the Infinite Wisdom and Goodness of God
 in all his Transactions with Men! Let us
 learn, not to dispute the Methods of his
 Providence; but humbly and implicitly
 to acquiesce in them, and to adore them.
 Let us satisfy ourselves, That every thing
 is certainly order'd by Him after the aptest,
 and best, and most becoming manner,
 tho' our first Apprehensions should suggest
 otherwise to us; and that no Contrivance,
 no Policy, no Prudence whatsoever can,
 in any respect, deviate from his Scheme,
 without leaving us in a much worse Con-
 dition than it found us! For,

*Great and marvellous are thy Works,
 Lord God Almighty! Just and True
 are all thy Ways, thou King of Saints!*
 To thee, (Father, Son, and Holy Ghost)
 be render'd, as is most due, all possible
 Honour, Adoration, and Praise, now,
 and so ever!

A

To the Right Honourable
ST THOMAS RAWLINSON
Lord Mayor of the City of London.



SERMON

PREACH'D in the

GUILD-HALL Chapel,
LONDON, Sept. 28. 1706.

Being the Day of the

ELECTION

Of the Right Honourable the

LORD MAYOR.



TO the RIGHT HONOURABLE
Sir THOMAS RAWLINSON,
LORD MAYOR of the City of LONDON.

MY LORD,

QUIET at Home, and Conquest A-
broad, are two of the greatest Bless-
ings that can happen to a People; and
these have remarkably distinguish'd the
Year of Your Lordship's Magistracy:
which, as it hath been a continued Scene
of Victories and Successes, so it began,
and ended, without any of those unna-
tural Struggles for the Chair, which have
so long and often disturb'd the Peace of
this great City. That those Passions,
which seem now to be somewhat calm'd,
may be entirely laid asleep, and never more
awaken'd; that the City may flourish in
Trade and Wealth, and all manner of
outward Advantages; particularly, that
it may never want such Magistrates to
guide and govern it, as Your Lordship
and your worthy Successor, is the sincere
Wish, and hearty Prayer of,

My LORD,

Your most Obedient, Humble Servant,

FR. ATTERBURY.

JOB

JOB XXIX. 14.

*I put on Righteousness, and it clothed
me; my Judgment was as a Robe,
and a Diadem.*

JOB's Reflections on the flourishing SERM.
III.
Estate he had once enjoy'd, did at the
same time afflict, and encourage him. 
Doubtless, it encreas'd the Smart of his
present Sufferings, to compare them with
his former Happiness: and yet a Remem-
brance of the good Use he had made of
Prosperity, contributed to support his
Mind under the heavy Weight of Ad-
versity which then lay upon him. He
had been a Person, not only of great
Opulence, but Authority; a Chief Ma-
gistrate in the Place where he dwelt;
as appears from several Passages in the
Book which bears his Name: and he had
(it seems) executed that high Office justly
and honourably; with great Satisfaction
to himself, and with the Universal Ap-
plause

SERM. pause of his Country. To this Consideration, therefore, he retreats, in the midst of all his Pressures, with Comfort and Confidence; in this Thought, notwithstanding the sad Afflictions with which he was overwhelm'd, he mightily exults and triumphs. For hear, how he expresses himself on this Occasion, in the Verses next to that of the Text! *I deliver'd the Poor that cry'd, says he; the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish came upon me; and I caused the Widow's Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lamé; I was a Father to the Poor, and the Cause, which I knew not, I searched out: and I brake the Jaws of the Wicked, and pluck'd the Spoil out of his Teeth.* One would imagine these to be the Expressions of a Man, bless'd with Ease, and Affluence, and Power; not of one, who had been just stripp'd of all those Advantages, and plung'd in the deepest Miseries, and was now sitting Naked, upon a Dunghill! *But the Spirit*

2.

of

of a Man will sustain his Infirmities; SERM.
the Consciousness of Integrity, the Sense III.
of a Life spent in doing Good will enable a Man to bear up under any Change of Circumstances; and, whatever his outward Condition may be, is such an inward Spring of Contentment and Pleasure, as cannot fail. This was that, which not only arm'd the Mind of *Job* with Firmness and Fortitude, but fill'd it also with those pleasing Reflections which the Words, I have read to you, contain. Therein he particularly mentions, and values himself upon, the Compassion, and Readiness, and Zeal, with which he had apply'd himself to relieve the injur'd and afflicted; the Impartiality he had observ'd, the great Diligence he had us'd, and the fearless Courage he had shewn, in the Administration of Justice: He adds also, in the Words of the Text; *I put on Righteousness, and it cloathed me; my Judgment was as a Robe, and a Diadem*; that is, my chief Delight, my greatest Honour, and Happiness lay in thus discharging the Duties of my Station; so

S E R M. that, in Comparison of it, I undervalu'd

III. all the Ensigns of Authority which belong'd to me, all the Pomp and Splendor of Life with which I was surrounded.

The Words, therefore, will afford us a proper Occasion of considering,

I. *First*, What a Publick Blessing a good Magistrate is: for it is on this Supposition, that the Reflections, which *Job* here makes to his own Comfort and Advantage, are built.

II. *Secondly*, The Regard that is justly paid the Magistrate, on this account, in those outward Marks of Distinction and Honour with which he is attended. These have their Uses, with respect both to Him, and to the Community over which he presides. However, he must remember, always, in the

III. *Third* place, That the Chief Honour of the Magistrate consists in maintaining the Dignity of his Character by suitable Actions,

Actions, and in discharging the high Trust S E R M.
that is repos'd in him, with Integrity, III.
Wisdom, and Courage. Then doth he
appear most Venerable, and every way
Valuable, when, with upright *Job*, he
can truly say, *I put on Righteousness, and*
it clothed me; my Judgment was as a Robe
and a Diadem.

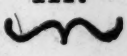
We may, I say, in the
First place, Take Occasion from hence, I.
to consider, What a Publick Blessing a
good Magistrate is. The Virtues of pri-
vate Persons, how bright and Exemplary
soever, operate but on Few; on those
only who are near enough to observe,
and inclin'd to imitate them: their Sphere
of Action is narrow, and their Influence
is confin'd to it. But a just and wise Ma-
gistrate, is a Blessing as extensive as the
Community to which he belongs; a Blef-
sing, which includes all other Blessings
whatsoever, that relate to this Life; se-
cures to us the Possession, and enhaunces
the Value of all of them; which renders
the Condition of the Happiest among Men

SER. M. still more happy, and the State of the

III. Meanest less miserable, than it would otherwise be: and for the Enjoyment of which no one Man can well envy another; because all Men in their several Ranks, and according to their several proportions and degrees; do alike share in it.

Pfal.
cxxxiii. 2.

As the precious Ointment upon the Head, which ran down unto the Beard of Aaron, and went down from thence even to the Skirts of his Clothing: Such, and so Universal are the Benefits which a good Ruler bestows; in like manner are they deriv'd from him, the Head, and gently diffus'd over the whole Body which he governs, refreshing every part of it, as they descend, from the Highest to the Lowest. I shall not attempt to prove a Point, in itself so Evident; to us, especially of this happy Island, who have the most convincing Argument for it, our own Experience; and are bless'd with a Reign, the Advantages of which are common to Prince and People, to the meanest Subjects, as well as to those of the highest Place and Dignity: All share in them,
and

and All, therefore, have Reason to bless ^{SER M.}
God for them, and for the great Instru- ^{III.}
ment of his Goodness, by which he be- 
flows them.

However, as manifest a Truth as this is,
it may deserve sometimes to be inculcat-
ed; because we are too apt, all of us,
to forget it; and some Men have ven-
tur'd to espouse such wild Opinions, as
do, in effect, subvert and deny it.

The Benefits of a just and good Govern-
ment to those who are so happy as to be
under it, like Health to vigorous Bodies,
or Fruitful Seasons in Temperate Climes,
are such common and familiar Blessings,
that they are seldom either valu'd or re-
lish'd, as they ought to be. We sleep
over our Happiness, Great as it is, and
want to be rouz'd into a quick and
thankful sense of it, either by an actual
Change of Circumstances, or by a Com-
parison of our own case with that of o-
ther Men.

Few of us consider, how much we are
indebted to Government itself, because
few of us can, or do represent to our-
selves,

SERM. selves in lively colours, how wretched

III. the Condition of Mankind would, and
must be without it; how to *That* we
owe, not only the Safety of our Persons,
and the Propriety of our Professions, but
our Improvement in the several Arts and
Advantages of Civil Life, and in all
Knowledge, both Human, and Divine;
even in the Knowledge of the Blessed
Nature, and Will of God himself; and
of the best Ways of serving, honouring,
and adoring him. We, who are us'd to
see Men acting under the Awe of Civil
Justice, cannot readily conceive, what
Wild and Savage Creatures they would
be, without it; and how much beholden
therefore, we are to that wise Contri-
vance, which makes use of our Fear to
quell our other Passions and Lusts, as
Beasts and Birds of Prey are employ'd to
hunt down those of their Kind. The In-
conveniences attending all, even the best
of Governments, we quickly see, and
feel, and are nicely sensible of the share
that we bear in them; and, tho' these
be little in comparifon of those mighty
Advan-

Advantages that redound *to us from S R M.
thence, yet we muse so much on the III.
one, that we are apt altogether to over-
look, and forget the other.

Our Ingratitude, in this respect, goes farther: for some there have been, who have disputed even against Magistracy itself, as an Unchristian Institution; or deny'd, at least, that the Power of the Sword could, on any Account, be lawfully exercis'd by the Followers of a meek and suffering *Jesus*. And this hath been maintained, not only by warm *Enthusiasts*, but by cooler and more discerning Heads, even by some of those who style themselves *Unitarians*, and would be thought to reason better, and see farther into the Sense of the Scripture than any Men. I think, they have given no good Proof of either, in asserting this Extravagant and Pernicious Principle; for which, after all, they have no ground or colour, but a Passage or two of Scripture, miserably perverted, in opposition to many express Texts, and indeed to the whole Tenor of Divine Writ. Strange it is, that They,
who,

SER M. who, in matters of Faith, reject the plainest

III.

III. Sense of Scripture, because it seems to disagree with what they call Reason; should, in this case, reject the plainest Reason in the World, because of a Text or two in Scripture, that may be thought to clash with it. But the true reason of their flying to this strange Doctrine was, to be Even with the Magistrate; who, they found, was against *Them*; and they resolv'd, therefore, at any rate to be against *Him*. However, this Opinion (like some others, that have been since taken up by other Sectaries) was to last no longer than they were undermost. For so the Event actually prov'd, in Relation to the *German Anabaptists*: who no sooner got the Reins into their own Hands, than they alter'd their Minds in this Point; and tho' they held the Power of the Civil Sword to be altogether unlawful, whilst They were to be govern'd by it, yet they esteem'd it very Lawful, and very Convenient, when it came to Their turn to govern: *The Earth, now, and the fulness thereof were the Lord's, and the Meek were*

were to inherit it. The Unitarians in-
deed never had, any of them, such an
Opportunity of explaining themselves;
should they have found one, it is very
probable they would have made the same
use of it. Let us leave these absurd Te-
nets, whenever they revive, to be con-
futed by that Power which they thus
affront and deny; and let us proceed to
the Consideration of what I observ'd from
the Text, in the

SER M.
III.
~

Second place, Concerning those out-
ward Marks of Distinction and Splendor
which are allotted to the Magistrate, and
which the *Robe and Diadem*, expressly
here mention'd by *Job*, may be supposed
to comprehend.

II.

The Practice of all Ages, and all Coun-
tries (whether Christian, or Heathen; Po-
lite, or Barbarous) hath been, in this man-
ner to do Honour to Those, who are in-
vested with Publick Authority. The Rea-
sons are obvious; I shall mention some
of them. It was intended by this means,

First,

S E R M. *First*, to excite the Magistrate to a due
 III. degree of Vigilance, and Concern for the
 Publick Good: That He, being conscious
 of the true End for which these Encourage-
 ments were given, might study by all pos-
 sible Ways to deserve them; and to excel
 the rest of Mankind as much in Worthy
 Deeds and Archievements, as he out-shines
 them in all other Advantages. The Ho-
 nours, and the Burthens, of great Posts
 and Employs, as they were join'd toge-
 ther at the first, so were they designed
 never to be separated. The Magistrate
 was not made great, in order to afford
 him Opportunities of indulging himself
 in Sloth, and Vice; but in order to in-
 spire him with Resolutions of living suit-
 ably to his high Profession and Calling;
 Phil. iv. 8. that, *whatsoever things are Honest,*
whatsoever things are Just, whatsoever
things are Lovely, whatsoever things are
of great Report, if there be any Virtue,
and if there be any Praise, he might be
 induced to *think on these things,* and to
 abound in the Practice of them. A

Second,

Second Reason of these Marks of State SERM.
and Dignity, which are annex'd to Magi- III.
stracy, is, for the Security of the Magi-
strate's Person, in which the Publick Tran-
quillity and Safety are always involv'd.
He, who will faithfully perform his Duty,
in a Station of great Trust and Power,
must needs incur the utter Enmity of
many, and the high Displeasure of more;
he must sometimes struggle with the Pas-
sions and Interests, resist the Applications,
and even punish the Vices of Men potent
in the Common-wealth, who will em-
ploy their ill-gotten Influence towards
procuring Impunity, or extorting undue
Favours, for themselves, or their Depen-
dents. He must conquer all these Difficul-
ties, and remove all these Hindrances out
of the way that leads to Justice; must
dare even to *break the Jaws of the* Job xxix.
17.
Wicked, and to pluck the spoil out of his
Teeth; i. e. to ravish the Prey from any
mighty Oppressor, when he hath seiz'd,
and is just ready to devour it. He is the
Guardian of the Publick Quiet; appointed
to restrain Violence, to quell Seditions
and

SERMON. and Tumults, and to preserve that Order and Peace which preserves the World.

III.  It is apparent, on these, and many other Accounts, what Hazards a good Magistrate runs; and, therefore, the Retinue of State, which belongs to him, is such, as may, at the same time, be his Ornament and Defence: the Publick justly screening him from the Dangers which he is to incur for the sake of it. A

Third plain Reason of the Publick Honours done to the Magistrate is, that he may not only be secure, but had also in due Estimation and Reverence by all those who are subject to him. 'Tis by Respect and Distance that Authority is upheld; and 'tis by the outward Marks and Ensigns of Honour that respect is secur'd, especially from Vulgar Minds, which do not enter into the true Reasons of Things, but are govern'd by Appearances. 'Tis in the Civil Government, as in the Offices of Religion; which, were they stript of all the External Decencies of Worship, would not make a due Impression on the Minds of those who assist at them. But
a dis-

a discreet Use of proper and becoming CEREMONIES, renders the Publick Service III.

of the Church Solemn and Affecting; awes the Unbeliever, inspirits the Sluggish, and enflames even the Devout Worshiper. In like manner, the Solemnities that encompass the Magistrate, add Dignity to all his Actions, and Weight to all his Words and Opinions; producing such Effects, as *Job*, in that Chapter from whence my Text is taken, hath thus elegantly describ'd; *When I went out*, says *Job* xxix.

he, to the Gate through the City, when I prepared my Seat in the Street; the Young Men saw me and hid themselves, and the Aged arose and stood up: Unto me Men gave ear and waited, and kept silence at my Counsel; after my words they spake not again, and my speech dropped upon them: And they waited for me, as for the Rain, and open'd their Mouth wide as for the latter Rain. 7, 8, 21, 22, 23.

Finally, These external Marks of Honour are therefore appropriated to the Magistrate, that he might be invited from thence to Reverence Himself:

that

that

SER M. that he may be led to remember, *Whose*

III. *Image and Superscription* he carries; not only that of the Community, over which he presides, and for which he acts, but the Image even of God himself, by whom *the Powers that be, are ordain'd*, and from whom they must ultimately derive their Authority. The Outward Splendor of his Office, is the Badge and Token of that Glorious and Sacred Character which he inwardly bears: and the one of these, therefore, ought constantly to put him in mind of the Other, and excite him to act up to it, throughout the whole Course of his Administration. He who thus esteems and reverences himself, will not fail to take the truest Methods towards procuring Esteem and Reverence from others; he will exercise himself with Pleasure, and without Weariness, in that God-like Employment of doing Good, which is assign'd him; and by reason of which even the Title of *God* is in Scripture bestow'd on him: He will do nothing that is beneath his high Station, nor omit doing any thing which becomes it: He will

I

not

not prostitute his Power to mean and un-^{S E R M.}
 due Ends; nor stoop to little and low ^{III.}
 Arts of courting the Favour of the Peo-
 ple, without doing them real Service:
 He will stand his Ground against all the
 Attacks that can be made upon his Pro-
 bity; no Man's Power shall scare him from
 doing his Duty, no Man's Importunities
 shall weary him, no Man's Flattery shall
 bribe him, no By-Views of his own shall
 mislead him: He will arm himself per-
 fectly in his Integrity; *Righteousness shall* ^{Iſa. xi. 5.}
be the Girdle of his Loins, and Faith-
fulness the Girdle of his Reins. He will
 know how to prize his Advantages, and
 to relish the Honours which he enjoys;
 as they are the Testimonies of Publick
 Esteem, and the Rewards of Merit: but
 he will not so far please himself with
 them, as to forget, what I, under my

Third, and Laſt General Head, pro- ^{III.}
 pos'd to conſider; That the chief Ho-
 nour of the Magiſtrate conſiſts, in main-
 taining the Dignity of his Character by
 ſuitable Actions, and in diſcharging the

SERMON. high Trust that is reposed in him, with

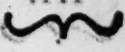
III. Integrity, Wisdom and Courage.

Some Magistrates are contented that their Places should adorn them: And Some also there are, who study to adorn their Places, and to reflect back again the Lustre they receive from thence, so that we may apply to them what was said of *Simon the Son of Onias*, That, when he put on the Robe of Honour, and was clothed with the Perfection of Glory, he made the Garment of Holiness honourable.

Ecclus. i.
11.

To many such Worthy Magistrates as these, who have thus reputably fill'd the Chief Seats of Power in this great City, I am now addressing my Discourse: and whom, therefore, if I detain with a short account of the pressing Obligations of this sort which lie on the Magistrate, and of the best Means of discharging them; I shall not, I hope, be thought so much to prescribe Directions for the future, as to praise what is already past, and to give Honour to Those to whom Honour is justly due, for their Publick Services.

To

To be very desirous of a good Name, SER M.
and very careful to do every thing, that . III.
we innocently and prudently may, to ob- 
tain it, is so far from being a Fault, even
in private Persons, that it is their great
and indispensable Duty; but Magistrates
and Ministers of Justice are in a peculiar
manner obliged to it: for they have more
Opportunities, than other Men have, of
purchasing publick Esteem by deserving
well of Mankind; and such Opportuni-
ties always infer Obligations.

Reputation is the great Engine, by
which those, who are possess'd of Power,
must make that Power serviceable to the
Ends and Uses of Government. The
Rods and Axes of Princes, and their De-
puties, may awe many into Obedience;
but the Fame of their Goodness, and
Justice, and other Virtues, will work on
more; will make Men not only obedi-
ent, but willing to obey, and ready to
come into every thing that is done, or
design'd, for the Publick Advantage, by
Those who (they are satisfy'd) sincerely
mean it.

SERM. An Established Character spreads the

III. Influence of such as move in a high Sphere, on all around, and beneath them; it reaches farther, than their own Care and Providence, or that of their inferior Officers can possibly do: It acts for them, when they themselves cease to act, and renders their Administration both Prosperous and Easy.

Besides, the Actions of Men in high Stations, are all Conspicuous; and liable to be scann'd, and sifted. They cannot hide themselves from the Eyes of the World, as private Men can: Even those, who attend on their State and Dignity, and make up their Honourable Train, are, as it were, so many Spies, placed upon them by the Publick, to observe them nearly, and report their Character. Praise, therefore, or Blame, being the necessary Consequence of Every thing they do, they have more reason to act always, with an immediate Regard to the Opinion of the World, than other Men have; and to resolve to make all those

Actions

Actions worthy of Observation, which are sure to be observ'd.

SERM.
III.

Great Places are never well fill'd, but by Great Minds; and it is as natural to a Great Mind to seek Honour by a due discharge of an high Trust, as it is to little Men to make less Advantages of it.

On all these Accounts, Reputation becomes a signal, a very peculiar Blessing to Magistrates; and their Pursuit of it is not only allowable, but laudable: so it be carried on by Methods which are every way Innocent and Justifiable, and with a View of making a good Use of a good Character when establish'd; so That be not rested in, as an End, but only employ'd as a Means of doing still farther good, and as an Encouragement to proceed in doing it: in a word, so Honour be not sought after by the Violation of Conscience, or the *Praise of Men* preferr'd, in any respect, to the *Praise of God*.

Now, tho' all the several Branches of the Magistrate's Duty, when faithfully perform'd, and all those good Qualifications of Mind, which enable him to perform

SER. M. it, do, in some Degree, or other, tend
 III. to create a Publick Esteem of him; yet
 there are some points of Duty, some Qua-
 lifications, that have a more direct and
 immediate Influence to this purpose:
 They are such as follow.

A good Magistrate, who would endear
 himself to those whom he governs, must,
 above all things, be endued with a publick
 Spirit, that is, with such an excellent
 Temper of Mind, as sets him loose from
 all narrow selfish Views, and makes him
 bend all his Thoughts and Endeavours
 towards promoting the Common Good
 of the Society which is committed to his
 Care. The Welfare of That is the Chief
 Point which he is to carry always in his
 Eye, and by which he is to govern all his
 Counsels, Designs and Actions; direct-
 ing his Zeal against, or for Persons and
 Things, in Proportion as they do, or do
 not interfere with it. To this good End
 he must sacrifice his Time, his Ease, and
 his private Advantages; and think all of
 them well spent, in obtaining it. No-
 thing, certainly, can better become a Per-

son, invested with a publick Character, SERM.
 than such a publick Spirit; nor is there III.
 any thing likely to procure him larger
 Returns of Esteem and Honour: The
 Common Acknowledgments of the Body
 will at length center in him, who ap-
 pears sincerely to aim at the Common
 Benefit. Especially, if to this be added

An Impartial Distribution of Justice,
 without respect of Persons, Interests or
 Opinions. When Right is to be done,
 the good Magistrate will make no dis-
 tinction of Small, or Great, Friend, or
 Enemy, Citizen, or Stranger, *for the* Deut. i.
Judgment is God's; and he will look ^{17.}
 upon himself as pronouncing it in *his*
 stead, and as accountable at *his* Bar for
 the Equity of it. The Scripture forbids
 even the *Countenancing a Poor Man in* Exodus
his Cause; which is a popular Way of xxiii. 3
 perverting Justice, that some Men have
 dealt in; tho' without that Success, which
 they propos'd to themselves in it. But
 the truly upright Judge will always
 countenance Right, and discountenance
 Wrong, whoever be the Injurer, or the

SERM. Sufferer. And he who steers his Course
 III. invariably by this Rule, takes the surest,
 as well as the honestest, way to make all
 Men to praise him.

Courtesy and Condescension is another happy Quality, which never fails to make its way into the good Opinion, and into the very Hearts of those who are under the good Magistrate's Inspection: when he doth, as it were, lessen the Distance which there is between Him and Other Men, and, by that means, allay the Envy which always attends an high Station; when he is Easy of Access, Affable, Patient to hear, and *to search out the Cause that he knew not*; when as a Roman Writer speaks *, not only his Door, but his very Countenance is open to all that have any Occasion to approach him.

Job xxix.
 16.

Bounty also, and a generous Contempt of that in which too many Men place

* *Cura ut aditus ad Te Diurni atque Nocturni pateant, neque Foribus solum Adium tuarum, sed etiam Vultu ac Fronte, quæ est Animi Janua; quæ si significant Voluntatem additam esse ac retrusam, parvi refert patere Ostium.* Quint. Cic. de Petit. Cons. ad M. Tull. Fratr.

their

their Happiness, must come in to heighten his Character. There is scarce any S E R M.
III.

Quality more truly Popular than this, or more suitable to the Publick Station, in which he shines. It includes Hospitality to the better Sort, and Charity to the Poor; two Virtues, that are never exercis'd so gracefully and well, as when they accompany Each other. Hospitality, sometimes degenerates into Profuseness, and ends in Madness and Folly. When it doth so, it ill deserves the Name of a Virtue: even Parsimony itself, which sits but ill upon Persons of a publick Figure, is yet the more pardonable Excess of the two. It is as little the sign of a Wise, as of a Good Man, to suffer the Bounds of Temperance to be transgress'd, in order to purchase the false (tho' fashionable) Repute of a Generous Entertainer. But, in the Offices of Charity there is no Danger of Excess; the Exercise of them is always well-pleasing to God, and honourable among Men. *He hath dispersed, saith the Psalmist, he hath given to the Poor; his Horn shall be exalted with Honour.*

Psal. cx. 9.

SERM. But of all good Qualities, That, which
 141. recommends and adorns the Magistrate
 most, is his Care of Religion; which, as
 it is the most valuable thing in the World,
 so it gives the truest Value to Them, who
 promote the Esteem and Practice of it,
 by their Example, Authority, Influence,
 and Encouragement: *for them that ho-*
 1 Sam. ii. *nour me,* says God, *will I honour;* as on
 30. *the other hand, they that despise me shall*
be lightly esteem'd. This is the Magistrate's
 peculiar Province, his most Glorious Em-
 ployment; to give Countenance to Piety
 and Virtue, and to rebuke Vice and Pro-
 phaneness; to put the Laws of Men in
 Execution against such as trample on the
 Laws of God; and to protect Religion,
 and All that belongs to it, from the daring
 Insults of those who *sit in the Seat of the*
Scorner. And (give me leave to say, that)
 there never was a time, when the Inter-
 position of the Magistrate was more ne-
 cessary to secure the Honour of Religion,
 and uphold the Authority of those great
 Principles of it, by which his own Au-
 thority is best upheld. For we live in Evil
 Days,

Days, when the most important and con-^{SER M.}
 fess'd Truths, such as by the Wisest and ^{III.}
 Best Men in all Ages have been rever'd,
 are by Licentious Tongues question'd,
 argued against, derided; and these things
 not only whisper'd in Corners, but *pro-*
claimed upon the House-tops; own'd and
 publish'd, in Defiance of the Common
 Persuasion, the Common Reason, and
 the Common Interest of Mankind, and
 of All Authority, both Sacred, and Ci-
 vil. Libertinism hath erected its Standard,
 hath declared War against Religion, and
 openly list'd Men of its Side and Party:
 a general Loosness of Principles, and Man-
 ners, hath seiz'd on us like a Pestilence;
a Pestilence that walketh not in Dark- ^{Psal. xci.}
ness, but wasteth at Noon-Day: ^{6.} The
 Contagion of which hath spread itself
 through all Ranks and Degrees of Men;
 hath infected both the Camp, and the
 Congregation: Who knows, what the
 Zeal and Courage of a good Magistrate
 might do towards stopping it? *Let Phi-* ^{Psal. cxv}
nehas stand up and execute Judgment, ^{30.}
that so this Plague may be stay'd.

God

SER. M. God hath, indeed, bless'd the Arms of
 III. the best of Queens, taken up in Defence
 of the best of Causes, with unparallel'd
 Successes abroad : may she be alike Victo-
 rious at home, over Lewdness and Infi-
 delity ! over such as reverence not the
 Altars of God, and scorn those who mi-
 nister at them ! That so the Felicities of
 her Wonderful Reign may be complete,
 and we may have nothing left to wish for
 on Earth but the Continuance of it ; nor
 have any thing more to fear from the
 ill Influence of our Vices, than we have
 now (God be thanked) from the At-
 tempts of our Enemies!

*Now to God the Father, the Son,
 and the Holy Spirit, be all Praise
 and Glory ascribed, from henceforth
 for evermore. Amen.*

A SER-

A
S E R M O N

Preach'd at St. *PAUL's*,

Before the Right Honourable

The Lord Mayor,

A N D

The Court of Aldermen,

On *Wednesday, April 9, 1707.*

Being a DAY of

Publick Humiliation,

Appointed by Authority.



PSAL. xxx. 6, 7, 8.

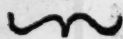
In my Prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my Mountain to stand strong: Thou didst hide thy Face, and I was troubled. I cried to Thee, O Lord: and unto the Lord I made Supplication.

Or, as it is in the Translation now used in our Church :

In my Prosperity I said, I shall not be removed: Thou, Lord, of thy Goodness hast made my Hill so strong. Thou didst turn thy Face from me, and I was troubled. Then cried I unto Thee, O Lord, and gat me to my Lord right humbly.

SERM.

IV.



THE Collection of *Psalms*, which make a part of the Daily Service of the Church, is on no account more valuable than this, That therein the Heart of

of Holy *David* (the Man after God's SERM.
own Heart) is laid open and naked be- IV.
fore us: The several Postures of his de-
vout Soul in all Conditions and Circum-
stances of Life; his Hopes and Fears, his
Desires and Aversions, his Joys and Grievs
are there display'd with great Simplicity
and Freedom: All his Infirmities and De-
fects are distinctly register'd; the false
Judgments he made of things are own'd;
and the Methods pointed out by which
he rectify'd them. And these Accounts of
himself are very instructive and useful to
all such as seriously peruse and study them,
and are desirous of improving themselves
in Piety and Virtue, by the means of so
admirable a Pattern.

One great Instance of this kind we
have in the Words of the Text; wherein
the good Psalmist acknowledges and con-
demns the foolish Thoughts, which a Re-
flection on the prosperous State of his
Affairs had sometimes occasion'd in him:
*In my Prosperity I said, (that is, vainly
said) I shall never be moved; Thou, Lord,
in thy Goodness, hast made my Hill so
strong!*

SERM. *strong!* or, according the Reading of the

IV. the LXX. which seems more significant,

hast added strength to my Dignity! He proceeds to shew, how God began to punish this vain Elation of Mind, by withdrawing his Favours: *Thou didst turn thy Face from me, and I was troubled:* And then, how he entitled himself to the continuance of the Divine Protection and Goodness, by *Humiliation* and *Prayer*: *I cried unto Thee, O Lord, and gat me to my Lord right humbly.*

Our *Successes* have been very great and surprising; and our *Hearts*, I fear, have been but too much *lifted up* by the means of them. So that we have reason to *humble* ourselves before God (as we now do) by *Fasting* and *Prayer*; lest he should punish our Misuse of his Mercies, by *stopping* the Course of them.

I shall speak therefore not unsuitably either to the Design of these Words, or to the Occasion of this Assembly: if I consider,

I. What

I. What *Ill Effects* great *Prosperity* usually hath on the Minds of a People; tempting them to say within themselves, as the Psalmist did, in the like Case; *We shall never be moved; Thou, Lord, of thy Goodness hast made our Hill so strong.* IV.
I.

II. How *Vain*, and *Sinful*, these *Imaginations* are: For holy *David*, by his way of mentioning, plainly condemns them. II.

III. What the *Consequence* of them often is: They provoke God to stop the *Current* of his *Goodness* towards us: *He hideth his Face, and we are troubled.* III.

IV. In what manner we are to behave ourselves, in order to secure the *Continuance* of the *Divine Favour* and *Protection*: We must cry unto the Lord, and get ourselves to our God right humbly. IV.

SERM.

III.

I.

I. Good Men know very well, that we are here in a State of Discipline and Tryal; that we are to pass thro' things Temporal to things Eternal, and that nothing therefore can be reckon'd Good or Bad to us in this Life, any farther than it prepares, or indisposes us for the Enjoyments of another. And yet they over-look this great Truth in the Judgments they generally pass on the several States of Adversity and Prosperity. The Temptations and Difficulties, that attend the Former of these, they can easily see, and dread at a Distance; but they have no Apprehension, no Suspensions of the Dangerous Consequences of the Latter. And yet it is certain, that the Temptations of Prosperity are the most mischievous and fatal of the two; insinuating themselves after a gentle, but very powerful manner; so that we are but little aware of them, and less able to withstand them. Wise *Agur*, therefore, equally directs his Petition against both these Extreams: *Give me* (says he) *neither Poverty,*

erty, nor Riches; lest (on the one side) SERM.
 I be Poor and steal, or (on the other) IV.
 I be full and deny thee, and say, who
 is the Lord? And, according to this
 Pattern, hath our Church taught us to
 pray that God would, not only in all
 time of our *Tribulation*, but in all time
 of our *Wealth* also, be pleas'd to deliver
 us.

Indeed, a State of great Prosperity and
 Abundance, as it exposes us to various
 Temptations, and furnishes us with all
 manner of Opportunities and Encourage-
 ments to Sin, so it is often prejudicial
 to us, on this account (particularly men-
 tion'd in the Text); that it swells the
 Mind with undue Thoughts and Opini-
 ons, renders us Secure and Careless,
 Proud, Vain, Self-sufficient; banishes
 from our Thoughts a lively Sense of
 Religion, and of our dependance on
 God; and puts us upon so eager a Pur-
 suit of the Advantages of Life that are
 within our reach, or view, as to leave
 us neither Room, nor Inclination to re-
 flect on the great Author and Bestower

SERM. of them. We do then, more than at

IV. any other time, lie open to the Impres-

 sions of Flattery; which we admit without Scruple, because we think we deserve it; and, that we may be sure not to want it, we take care to flatter ourselves with imaginary Scenes and Prospects of future Happiness: We like our present Circumstances well, and dream of no Change but for the better; not

Isa. lvi. 12. doubting but that *to Morrow shall be as this Day, and much more abundant.* We

Job xxix. 18. say, *we shall die in our Nests, and multiply our Days as the Sand; that we shall never be removed, God in his Goodness having made our Hill so strong!*

And this enchanting Power, which Prosperity hath over the Minds of private Persons, is more remarkable in Relation to great States and Kingdoms; where all Ranks and Orders of Men being equally concern'd in publick Blessings, equally join in spreading the Infection that attends them; and they mutually teach, and are taught that Lesson of vain Confidence and Security, which our Corrupt Nature,

Nature, unencourag'd by Example, is of SER M.
 itself but too apt to learn. A very pro- IV.
 sperous People, flush'd with great Victo-
 ries and Successes, are rarely known to
 confine their Joys within the Bounds of
 Moderation and Innocence; are seldom
 so Pious, so Humble, so Just, or so Pro-
 vident as they ought to be, in order to
 perpetuate and increase their Happiness:
 Their Manners wax generally more and
 more Corrupt, in proportion as their
 Blessings abound; till their Vices perhaps
 give back all those Advantages which
 their Victories procur'd, and Prosperity
 itself becomes their Ruin.

Of this the People of *Israel* were a very
 signal and instructive Instance. As never
 any Nation upon Earth was bless'd with
 more frequent and visible Interpositions of
 Divine Providence in its behalf; so none
 ever made a worse Use of them: For no
 sooner were they at any time deliver'd out
 of the Hand of their Enemies, and esta-
 blish'd in Peace and Plenty, but they grew
 Careless, Dissolute, and Prophane; and
 by misemploying the Advantages, which

SER.M. God hath thrown into their Lap, provok'd

IV. him (as far as in them lay) forthwith to

Deut. withdraw them. *Jeshurun waxed fat,*

xxxii. 15. and kicked: Then he forsook God which

made him, and lightly esteem'd the Rock

of his Salvation. And therefore, Moses

who had observ'd the Backslidings of this

wanton People for Forty Years together

in the Wilderness, when they were come

to the Borders of the promis'd Land, and

were now going to possess it, warns them,

with the greatest Earnestness, of those

dangerous Temptations to which Prof-

perity (he knew) would expose them.

Deut. ix. Beware (says he) lest when thou hast

14, 13, Eaten, and art Full, and hast built goodly

18, 17. Houses, and dwelt therein, and when

thy Herds and thy Flocks multiply, and

thy Silver and thy Gold is multiplied,

and all thou hast is multiplied: Then

thine Heart be lifted up, and thou forget

the Lord thy God, that brought thee

forth out of the Land of Egypt, from the

House of Bondage; and thou say in thine

Heart, My Power, and the Might of

My Hand hath gotten me this Wealth.

This

This was one perverse Effect of theirs SERM.
 sitting Safe and at Ease under their Vines IV.
 and their Fig-trees; that they began to
 forget, from whence that Ease and Safety
 came, and to transfer all the Honour of
 it upon themselves, by *sacrificing unto* Hab. i. 15.
their own Nets, and burning Incense un-
to their Drags; a sort of *Idolatry*, as
 hateful to God as any other whatsoever.
 Or, if they vouchsafed to give God
 the Praise of his Goodness; yet they did
 it only in order to boast the Interest they
 had in him: They were the peculiar Care
 of Heaven, the Nation which above all
 Nations he delighted to honour; *their*
Mountain was strong, and should not be
removed, no Harm should come nigh their
Dwellings.

What secret Imaginations of this kind
 we have fondly entertain'd, upon our Suc-
 cesses, is best known to God and our own
 Hearts: Only this is apparent, that we
 have not since so behav'd ourselves to-
 wards God, as if we preserv'd upon our
 Minds a grateful Remembrance of his
 Mercies; that we have scarce manifested

SER M. our Sense of them any otherwise than by

IV. the Formalities of a Thanksgiving; that
 whatever Ground we may have gotten
 upon our Enemies, we have gotten none
 upon our Vices, the worst Enemies of
 the two; but are even subdu'd and led
 Captive by the one, while we triumph
 so gloriously over the others. The Life
 and Power of Religion decays apace here
 at home, while we are spreading the Ho-
 nour of our Arms far and wide through
 foreign Nations: To second Causes we
 seem to trust, without depending (at least
 without expressing so devoutly as we
 ought to do our dependence) on the First.

Dent. iv. 6. It is sufficient that *this great Nation is*
a wise and understanding People; that

Isa. xxvi. *we have Counsel and Strength for the*
 5. *War;* and where Counsel and Strength
 is, how can they choose but prevail? In
 a word, we so live, and so act, as if we
 thought our present Prosperity founded
 on such a Rock, as could no ways be
 shaken; as if we were perfectly secure of
 the final Issue and Event of things, how-
 ever we may behave ourselves; and had

no

no longer any occasion for the special SER.M.
Providence of God *to watch over us for* IV.
good, to direct all our Steps, and bless
our Endeavours. How Vain and Sinful
such Imaginations are, is what I propos'd
in the

II. Place, to shew. Two things there II.
are, that lie at the Bottom of this false
Confidence: We think, that our Successes
are a plain Indication of the Divine Fa-
vour towards us; and that, because we
have succeeded hitherto, we shall succeed
always, even until our Eye hath seen its
Desire upon our Enemies,

May the Event every way answer our
Expectation! However, we shall not be
e'er the less likely to meet with Success,
if we do not expect it too Confidently;
and therefore it may be of some use to
us to consider, whether, and how far we
may, from the present prosperous State of
our Affairs, conclude that *God is with us*
of a truth, and will go on still to heap
greater Blessings upon us, how little Care
soever we have taken, or shall take to de-
serve them.

Military

SERMON. Military Successes do, above all others,
 IV. elevate the Minds of a People that are
 bless'd with them; because the Providence
 of God is thought to be more immediately concern'd in producing them. Indeed, there are no Events, which do either confess a Divine Interposition so evidently, or deserve it so well, as those of *Battle*: which as they are of the utmost Consequence, and have sometimes decided, not only the Fate of particular Provinces, or Kingdoms, but the Empire of the whole World; so do they depend often on such remote and seemingly disproportion'd Causes, turn on such little unheeded Accidents, as it is not in the Power of the most sagacious and experienc'd among the Sons of Men to prevent, or foresee. War is a direct Appeal to God, for the Decision of some Dispute, which can by no other means be possibly determin'd: and, therefore, there is reason to believe, that the Issues of it may, in a peculiar manner, be directed, and over-rul'd by Providence: upon which account God is styl'd so often in Scripture *the Lord of Hosts, the God*
 of

of the Armies of Israel, the God mighty E R M.
in Battle; and he is said there to have IV.
sent his Angels, on some extraordinary
Occasions, to fight for his People; and
the discomfiture and slaughter of great
Hosts is expressly attributed to their un-
seen assistance.

However, tho' Warlike Successes carry
in them often the Evidences of a *Divine*
Interposition, yet are they no sure marks
of the *Divine Favour*. If they were, the
Goths, and *Saracens*, and other Savage
Nations, which over-ran *Europe* and *Asia*,
would have entitled themselves to the
Favour of God, by their Bloody and Bar-
barous Conquests: and even that *most*
Christian Enemy, with whom we contend
must, on the account of those Inhuman
Ravages, which he so long committed,
with Equal Injustice and Success, have
been accounted the Darling of Providence.
No, such Conquerors as these are not the
Favourites, but *Scourges* of God, as One
of them styl'd himself; the Instruments of
that Vengeance which Heaven hath de-
termin'd to pour out on such Nations, as
have

SERMON. have fill'd up the Measure of their Iniquities, and are grown ripe for Excision: and
 IV. as soon, therefore, as that Sentence is executed, these Rods, these Instruments of Divine Displeasure, are themselves thrown into the Fire. From mere Success, therefore, nothing can be concluded, in favour of any Nation, upon whom it is bestowed. That Point can only be determin'd by considering, Whether the *Cause*, for which they are engag'd, be just, and the *Means* also just, which they employ towards supporting it; but, above all, whether the *Moral Deserts* of a People be such, that their Successes may be look'd upon as the just Reward of their Virtues. To the two first of these Advantages we may, I think, fairly lay claim; I wish, we had as good a Title to the latter, and then our Confidence would not be ill grounded.

Our Successes have indeed been the Consequences of a Just and Honourable, nay Necessary War; in which we engag'd, not out of Ambition, Revenge, or any other unjustifiable Motive, but for the
 Defence

Defence of all that was dear to us, in SERM.
respect either to this World, or another. IV.

The Haughty Monarch, whose Heart God
at last by our means hath humbled, was
grasping at Universal Empire, preparing
Chains for the Necks of free States and
Princes, and laying Schemes for suppress-
ing the Ancient Liberties, and removing
the Ancient Boundaries of Kingdoms.
Nor was he satisfy'd in subduing Mens
Bodies, unless he enslaved their Souls
also, and made the pure Profession of
the Gospel give way to Superstition and
Idolatry, wherever he had Power enough
to expel the one, and establish the other.
Nay he pretended to give Laws even to
our Succession here at home and to im-
pose a Prince upon us, who should exe-
cute the Designs he had form'd against
our Civil and Religious Liberties. It was
high time, therefore, to appeal once
more to the Decision of the Sword,
which, as it was justly drawn by us, so
can it scarce safely be sheath'd, till the
Thumbs and great Toes of Adonibezek Judg. i. 6.
be cut off; I mean, till the Power of
the

SEN M the great Troubler of our Peace be so
 IV. far part'd and reduc'd, as that we may be
 under no Apprehensions of it for the
 future.

Nor have the *Means*, which we have made use of to attain this great and good End, been any ways unsuitable to it. A just and righteous War may be prosecuted after a very unjust and unrighteous manner; by perfidious Breaches of our Word, by such Treacherous Practices as the Law of Arms itself (loose as it is) condemns; by inhuman Cruelties, by Assassinations; by Tyrannical Methods of forcing Money into our Coffers, and Men into our Service. These are the dishonourable Ways, which *He*, who formerly profess'd to fight for *his Glory*, hath not of late disdain'd to make use of. Thanks be to God, that, as we have had no need, so neither doth it appear that we had any Inclination to try them! In every step of this long and bloody Dispute, we have shew'd ourselves fair, nay, good-natur'd and generous Adversaries; and have carried on even our Hostilities with all the
 Humanity

Humanity and Mercy of which they are S E R M.
capable. We have spilt no Blood but in IV.
the Heat of the Battle, or the Chase;
and have made Captivity itself as easy to
the unfortunate as was possible. We have
been firm and faithful to our Allies, with-
out declining any Difficulties, or Dangers,
any Expence of Blood, or Treasure, to
which we had engaged ourselves; and we
have even exceeded our Engagements.
We have not made use of Rapine and Op-
pression at home, to support the Burden
of the War abroad, but have carried it
on by the free Gifts of a Willing Peo-
ple; nor can it be said, that the Publick
Service hath been robb'd of any part of
those Supplies which were intended for
it. We have not pillag'd those Rich
Neighbouring Provinces which we rescu-
ed: Victory itself hath not made us Inso-
lent Masters, or Friends; nor have we ta-
ken Advantage from thence to enlarge ei-
ther our Territories or our Pretensions, or
to gain any thing to ourselves beyond the
Honour of restoring Quiet to the World,
and every ones Rights to their Just Owners.

SERM. And thus far, therefore, we have rea-

IV. son to look upon our Successes, as the
 Blessings of God upon the good *Methods*
 we have taken to support a good *Cause*,
 and as Declarations of Heaven in our Fa-
 vour. However, they cannot be entirely
 depended on as such, till we have farther
 consider'd, whether our Piety and Virtue
 have borne a due Proportion to our Suc-
 cesses, and laid the Foundation for them:
 for, unless this be the case, tho' God hath
 bless'd a Righteous Cause, yet he hath
 not bless'd it for the *sake* of those who
 are concern'd in it; and the Blessings
 which are not imparted to us for our *own*
Sake, can be no Evidences of the Divine
 Favour towards us.

Let us then lay our Hands upon our
 Hearts, and impartially enquire, What
 good Qualities we had to recommend
 ourselves to the Favour of God, at our
 Entrance on this long War, and how we
 have behav'd ourselves throughout the
 Course of it.

No sooner was our Deliverance from
 the illegal Attempts of a late Reign com-
 pleted,

pleted, but we forgot our Danger and SERM.
 our Duty; *forsook the God* that had pre- IV.
 serv'd us, *and lightly esteemed the Rock* Deut.
of our Salvation. That Spirit of Religion xxxii. 15.
 and Seriousness, by which we had just be-
 fore distinguish'd ourselves, vanish'd all at
 once; and a Spirit of Levity and Liber-
 tinism, of Infidelity and Profaneness start-
 ed up in the room of it: Our Churches,
 that a little while before had been crowd-
 ed, were now in great measure deserted,
 our Sacraments, which had been fre-
 quented with so much Zeal, were ap-
 proach'd more sparingly; the Dispensers
 of holy Things, which, for their Work's
 Sake, had been so highly regarded and
 revered, were *made a By-Word and*
a Reproach, as the filth of the World, 1 Cor. ix.
and the off-scouring of all things. Nor ^{13.}
 could their Immortal Labours against Po-
 pery, by which they had contributed to
 the common Security, as much at least
 as any other Order of Men in the King-
 dom, screen them from that Contempt,
 which was then so liberally pour'd upon
 them. In proportion as our Zeal for Re-
 Vol. II. K ligion

S E R M. ligion decay'd, Our Corruptions and Vices

IV. increas'd; an universal Dissolution of
 Manners began to prevail, a profess'd
 Disregard to all fix'd Principles, whether
 in Matters Divine, or Human.

At the same time we were crumbled
 into various Factions, and Parties; all
 aiming at By-interests, without any sin-
 cere regard for the Publick Good: Odi-
 ous Names of Distinction, which had slept,
 while the Dread of Popery hung over us,
 were reviv'd; and our private Quarrels
 were carried on against each other with
 as great Bitterness and Malice, as if we
 had now no common Enemy to unite
 and employ us.

With this Temper of Mind we entred
 into the War; were we altered any way
 for the better, during the Course of it?
 Did the Vicissitudes of good and bad For-
 tune, which we then experienc'd, affect
 us with due Degrees of Humility, or
 Thankfulness? Could God prevail with
 us by all the sorts of Experiments, which
 he try'd, to forsake our Sins and our Fol-
 lies? Could he awe us by his Rod, or
 melt

melt us by his Goodness into Repentance? SER M.

Alas! instead of that, we wax'd worse IV.

and worse every Day, both as to Religion,

and Morals; till we left off even to study
the outward Appearances of Piety and

Virtue; and were not contented merely

to be, but affected even to *be thought*,

Loose and Lawless. Edicts against Im-

morality and Prophaneness issu'd, Laws

against Oaths and Execrations were fram'd;

and we trampled both upon the one and

the other, with Contempt and Impunity.

Whilst a foreign War devour'd our

Strength, and drain'd our Treasures, still

Luxury and the Expences of Life increas'd

at home; nor were they check'd even

by our Disgraces and Misfortunes. Our

National Humiliations were ridicul'd by

impious *Mock-Feasts*; wherein the exe-

crable Murder of our Martyr'd Sovereign

was annually commemorated with Cir-

cumstances of so much Indignity and

Scorn, as cannot be spoken of with

Decency, or reflected on without Hor-

ror. *When we wept*, on this Occasion,

and chastened our Souls with Fasting, that

S E R M. *was to our Reproach: They that sat in*

IV. *the Gate,* (some even of the Men of Greatness, and Business, and Gravity)

Pfal. lxi. *spake against us; and we were the Song*
10, 12. *of the Drunkards,* of vain, idle, dissolute

Companions. The House of God itself hath been prophan'd by Riots; abominable Impurities, not to be mention'd, have been openly and daringly practis'd:

Iſa. iii. 9. *We have declared our Sin, as Sodom, and have not hid it.* We have talk'd much of reforming Mens Manners; pray God, we meant it! If any Step of that kind hath been taken, it is only what the Zeal of some private Persons suggested; the Execution of that glorious Design hath not been put into the Hands of Those, who should be best inclin'd, as they are most concerned, to promote it.

The Fundamental Articles of our Faith have been oppugn'd from the Press; Mysteries have been derided; the Immortality of the Soul hath been denied; the Christian Priesthood set at naught and vilified; and even the *High Priest of our Profession*, the Blessed *Jesus* himself, treated

treated by a Blasphemous Pen * with ASSERM.
much Scorn and Malice, as when he ap- IV.
pear'd before the Bar of *Pilate*. *Hath a* Jer. ii. 11
Nation so used *their Gods*, which are yet
no Gods? or so vilify'd the Persons that
belong'd to their Worship and Service?

Since these are some of the Methods,
by which we qualify'd ourselves for our
Successes, these some of the Returns which
we made to God, after obtaining them;
can we reasonably presume, that we are
in the Favour of God on the Account of
them! Can we justly promise ourselves,
that, because we have succeeded *hitherto*,
in spite of all our Sins, and Provocations,
we shall Succeed *always?* or rest secure,
that the Mercies we have receiv'd, great
as they are, were meant only as Earnests
and Pledges of still greater, which are to
follow?

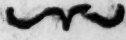
Thus indeed we seem to think, and
thus the present happy Prospect of our Af-
fairs, humanly speaking, may seem to pro-

* See a Passage in the *Ax laid to the Root of Christi-
anity*, cited from a Book, entitled, *The History of the
Growth of Deism*.

SER.M. misc. And yet the sudden and surprizing

IV. Turns, we ourselvcs have felt, or seen, should not, methinks, suffer us too forwardly to admit such Thoughts; which may indeed, (if God should be tempted from thence to rebuke our Vanity) contribute to blast the fairest Hopes, but can be of no use towards rendring them effectual. Too great a Confidence in Success is the likeliest way to prevent it; because it hinders us from exerting our Strength to the utmost, and making the best Use of the Advantages which we enjoy. It renders us indulgent to our Lusts and Vices, careless of approving and recommending ourselves to God by Religious Duties, and, by that means, securing the Continuance of his Goodness to us. It is like the Conceit about Absolute Election to Eternal Life; which some Enthusiasts entertaining, have been thereby made more remiss in the Practice of those Virtues which alone could secure their Title to Heaven.

Let us then lay aside these *vain and sinful Imaginations*, lest the *Consequence* of them

them should be, in *Our* Case, what it SERM.
was, in King *David's*; *God did hide his* IV.
Face, and he was troubled. 

This is the *Third* Point, to which I III.
propos'd to speak. But 'tis an unwelcome
Task, a Subject which I care not much
to insist on; and which, after all, I trust
in God, we may not be concern'd in;
because it is (I am sure) still in our
Power to secure to ourselves an Interest
in the Divine Mercies that are yet to
come, and to lengthen the Course of
our present Prosperity; if we do but in
good earnest betake ourselves to the use
of those means which are prescrib'd in
the Text, *Humiliation and Prayer. Then*
cried I unto Thee, O Lord, and gat me
to my God right humbly.

IV. These are the *Duties*, which we IV.
profess, on this Solemn Day, to perform.
If, with a true Christian Lowliness of
Heart, and a devout Fervency of Soul
we perform them, we shall find, that
they will turn to a greater account to

SERM. us, than all the Warlike Preparations in

IV.

which we trust, than the Alliances of our Potent Friends, or even the Fears of our Disheartened Enemies; that *they*

Ecclef.

xxix. 13.

will fight for us better than a mighty Shield, and strong Spear. If we do, in-

deed, humble ourselves before God, this

Day, not merely by the Outward So-

lemnities of a Fast, but by *afflicting our*

Souls (as well as Bodies) *for our Sins,*

by emptying our Hearts of all those

vain and swelling Thoughts, which Pro-

sperity hath infused into them; by ac-

knowledging ourselves unworthy of the

least of God's Mercies, at the same time

that we enjoy the greatest; by ascribing

to *Him*, all the Glory of what is past,

and by renouncing all reliance on the

Arm of Flesh for the future; by deplor-

ing the mighty Guilt of our Transgres-

sions, and renewing sincere Vows of O-

bedience: If, I say, we do in this man-

Job viii.

6, 7.

ner *sanctify* the present *Fast*, if we *seek*

unto God thus *betimes*, and make our *Sup-*

plication to the Almighty; surely he will

now awake for us, and make the *habi-*

tation

tation of our Righteousness prosperous; SER M.
and, though our beginning hath not been IV.
small, yet our latter End shall greatly
increase. No sight is so pleasing to God,
no Service is so acceptable to him, as
the Publick Humiliations of a thankful
People, in the midst of their Successes
and Victories. Mighty is the Efficacy of
such solemn Intercessions, even to avert
Judgments that are already denounc'd,
(as appears from the Case of the *Ninevites*)
how much more available then must they
be, to secure the Continuance of Bless-
ings, and to confirm and establish the
Prosperity which God hath already given
us?

Lactantius and *St. Austin* are not a-
fraid to confirm by their Suffrage the
Observation made by the Heathen Wri-
ters*, that the flourishing Estate of the * *Polybius,*
Roman Empire was owing to the Reli- *Cicero.*
gious Disposition of that People; by
which they ascrib'd all their Successes to
the Heavenly Powers they Worshipp'd,
and still advanc'd in their Regard for Re-
ligion, as they advanc'd in Greatness.

Diis

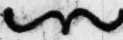
SERM. *Diis Te minorem quòd geris, imperas;*

IV.  said a *Roman* to his Country-men, at that point of time, when their Affairs were most prosperous: It was because they carried themselves with a due Submission to the Gods, that Mankind was made subject to them. Hath the Revelation of the Gospel of Christ made any Change in the methods of God's dealing with Kingdoms and Nations? If not—and the Reverence, which these Heathens express'd towards their false Deities, was so highly rewarded, may not We Christians, when we thus offer up our Devotions to the true God, expect also a Blessing upon them? We certainly may; if they come not from the Lips, but the Heart; from an Heart fill'd with a grateful Sense of Mercies receiv'd, and firmly resolved to do every thing in its Power toward deserving New ones: from an Heart, so affected as good *David's* was (not when he said, *In my Prosperity I shall never be moved*; but) when he had learnt to secure, and increase his Prosperity, by an humble Behaviour towards
God,

God, and a dutiful Reliance on his Pro-^{SERM.}
vidence ; and did, under these Convictions ^{IV.}
compose the following Hymn, to be us'd
(as it should seem) in the Publick Service
of the Church, on some solemn Day of
Humiliation. *Lord* (saith he) *my heart* ^{Ps. cxxxi.}

*is not haughty, nor mine eyes lofty, nei-
ther do I exercise myself in great mat-
ters, or in things too high for me. As
mighty things as thou hast done for me,
I have not been exalted, either in Heart,
or Look, on that account ; nor have
busied my self in searching out the se-
cret reasons of thy distributing Prospe-
rity, and Adversity, in such a manner
as best pleaseth thee. Surely I have be-
haved and quieted myself, as a Child that
is weaned of his Mother ; I have imitated
the Humble, Modest, and Tractable
Temper of the Infant-State ; Yea, my
Soul is even as a weaned Child, it is as
resign'd to thy Guidance, as entirely de-
pendent on thy Care and Goodness. Upon
which it very naturally follows— Let
Israel (that is, every Israelite indeed, who
can thus truly say of himself) trust in the
Lord,*

SERM. *Lord, from henceforth, and for ever!*

IV.  for there can be no surer way to Success, than by disclaiming all Confidence in ourselves, and referring the Events of things to God with an implicit Affiance.

Come on then, let as many of us, as have not been tempted by our Prosperity to entertain vain Thoughts, or are now resolv'd to dismiss them, bow ourselves before God, both publicly and privately, imploring the Continuance of his Blessings on that Righteous Cause wherein we are engag'd, and on Those, who by their Counsels, Courage, or Conduct uphold and strengthen it; especially on our most Gracious *QUEEN*, whose Exemplary Piety and Virtues are its greatest Ornament and Advantage, its chief Support and Stay: Who, as She hath the Successes of *David*, so hath receiv'd them with the same Religious Humility He did; and hath, by that means, we trust, laid a Foundation for more; which (if our Vices hinder not) He in due time will bestow, *who regardeth the Lowliness of his Handmaiden,*

before the Lord Mayor, &c.

141

maiden, but scattereth the Proud ^{IN SER M.}
the Imagination of their hearts: Who ^{IV.}
putteth down the Mighty from their
Seat; but hath exalted, (and will exalt)
the Humble and Meek.

To him, Father, Son, and Holy Spi-
rit, be ascrib'd all Dominion and
Praise, Now, and for Evermore.
Amen!



A SPIT-

A
SPITTAL-SERMON

PREACH'D at

St. Bridget's CHURCH,

Before the Right Honourable the

LORD MAYOR, &c.

On *Easter-Tuesday*, April 7, 1707.

St. MATTH. XXV. 40.

*Verily I say unto you; Inasmuch as ye
have done it unto one of the least of
these my Brethren, ye have done it
unto me.*

SERM. V. *St. Paul being brought unto the
Areopagus, or highest Court in
Athens, to give an Account of the Doc-
trine he had preach'd concerning Jesus
and the Resurrection, fitly took that
Occasion to imprint on the Minds of
those*

those Magistrates, before whom he stood, SE R M.
 the Belief of a Future Judgment, and to V.
 shew, what Connexion there was between
 the *Rising of Jesus* from the Grave, and
 his Coming to judge the World. God,
 said he, *hath appointed a Day, in the*
which he will judge the World in Right-
eousness, by that Man whom he hath
ordained; whereof he hath given Assu- Acts xvii.
rance unto all Men, in that he hath raised ^{31.}
him from the Dead. The Rising of Jesus
 from the Dead, was an irresistible Evi-
 dence of the Truth of his Doctrine; and
 one part of his Doctrine was, That he
 would judge the World. By Rising from
 the Dead, he took Possession of his King-
 dom, (all Power being then given unto Matth.
 him both in Heaven and in Earth) and ^{xxviii. 18.}
 was to reign, till all his Enemies were 1 Cor. xv.
 put under his Feet, that is, till Evil Men, ^{25.}
 and Evil Spirits were judged; which was
 the last and most illustrious Instance,
 wherein his Kingly Power was to be ex-
 exercised: And then (and not till then) he
 was to deliver up his Kingdoms to the Ibid. 24.
 Father. On these, (but, more especially,

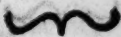
SERM. on the former of these) Accounts, did

v. *God give Assurance unto all Men, that he would judge the World in Righteousness, by that Man whom he had ordained, in that he raised him from the Dead.*

The Festival of our Lord's *Resurrection* we have already celebrated; and may now therefore turn our Thoughts not improperly to consider the chief *Consequence* of his Resurrection, a *Judgment* to come: That Branch of it, especially, which relates to the Enquiries that our Judge will then make concerning our Obedience to his great Commandment of *Charity*; the enforcing of which, is the pious and peculiar Design of these Annual Assemblies.

In the account of that Solemnity, which our Blessed Saviour himself hath given us, we are told, that he will *then say to them on his right hand; Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye cloathed me; I was sick,*
 2 and

and ye visited me; I was in prison, and ye came unto me. Amaz'd at this merciful

SERM.
V.


Sentence and no ways conscious of any such Deserts, these good and humble Persons are said to reply; Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or, when saw we thee sick, or in prison, and came unto thee? To which our Saviour makes this memorable and gracious Return; fit to be engraven in the Hearts, and to be for ever sounding in the Ears of all industrious Promoters of Charity; Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me. True it is, Me in Person ye never reliev'd, supported, comforted; but, since ye perform'd these kind Offices to Others (who belong'd to me) at my Command, and for My Sake; I take what you did to *them* [even to *one* of the *least* of them] as done to *myself*, and shall, under that Notion, now give you an exceeding Re-

SER M. compence for it. Come, therefore, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World!

I do not think, this Account is to be understood literally, but with such Allowances as are usually made in the Explication of our Saviour's Parables; which hold, not in every particular Circumstance, but only as to the main Scope and Drift of them. Now the general Design of this Relation manifestly is, to propose to us two Considerations, which are powerful Inducements to the Practice of Charity: One, "That upon this Head we shall chiefly be examin'd and try'd, at the great Day of Account;" The other, "That Acts of Mercy done to the Poor shall then be accepted, and rewarded, as done to our Saviour himself."

Of these two Points, the former is sufficiently imply'd throughout the Tenor of our Lord's Discourse, wherein all the Instances mention'd relate to the single Head of Charity: The latter is directly affirm'd, in very emphatical Words, and

with a solemn Preface, never us'd by our SERMON.
Saviour, but to give us warning of some V.
remarkable Truth that is to follow. *Verily*

*I say unto you, inasmuch as ye have done
it unto one of the least of these my Bre-
thren, ye have done it unto Me.*

The Words, therefore, afford proper
Matter for our Devout Reflection, under
the two following Heads of Enquiry:

First, Why, in the Account given of
the Proceedings at the Day of Judgment,
Acts of Mercy alone are mention'd?

I.

Secondly, In what Sense, and for what
Reasons it may be presum'd, that our
Saviour will then Accept the Acts of
Mercy we now do to his Poor *Brethren*
(such he vouchsafes to call them) as done
to *Himself*.

II.

I. As to the first of these Enquiries, it
is to be consider'd, That the external
Acts of Mercy here mention'd, are sup-
pos'd to include that Principle of Divine
Love, or Charity, from whence they flow,

I.

SERMON. and from which alone they derive all

Y. their Worth and Excellence. 'Tis the inward Habit, or Grace of Charity, which recommends the outward Act; so that the least and lowest Instances of Goodness, springing from this Source, *are in the sight of God of great Price: even a Cup of cold Water given to a thirsty Disciple, in the Name of Christ, shall not lose its reward.* Whereas the most

Matth. x.
42.

1 Cor.
xiii. 3.

extraordinary and shining Acts of Charity, when separated from a Principle of Divine Love, are of no Value; for, *if we bestow all our Goods to feed the Poor, and have not Charity, it profiteth us nothing.* And, therefore, the

First, And most obvious Account of the distinguishing mention here made of Acts of Mercy, may be taken from the surpassing Dignity and Worth of that Divine Grace which produceth them; which St. Paul tells us, is preferable even to Faith and Hope: for the greatest of these Three is Charity.

1 Cor.
xiii. 3.

I should not wander from my Point, if I took occasion here largely to explain the

the Grounds and Reasons of this Preference; since whatever Excellence there is in the Cause, or Principle, must derive a proportionable Excellence also on the Effect; and therefore, a full Display of those Grounds and Reasons would tend to satisfy our present Enquiry. But having other Matter to offer, which is of nearer and plainer Use, I shall mention them only without insisting upon them.

Charity, then, (or a Love of God, which works by a Love of our Neighbour) is greater than *Faith*, or *Hope*, because it supposes these Graces to be previously exercised, and is indeed the Result and Reward of them. *Faith* steadfastly believes, *Hope* eagerly expects; but *Love*, which is the End and Consummation of both, enjoys.

It not only unites us to God, but it makes us like him too, and transforms us into a Divine Image; for *God is Love*: ¹ *Joh 1v* 8. whereas *Faith* and *Hope* have no place in the supreme Mind; and consequently, we ourselves bear no Resemblance to God, when we abound in them.

SERMON. *Charity* is more Extensive, as to its
 V. Object and Use, than either of the two
 other Graces, which center ultimately in
 ourselves; for we believe, and we hope
 for Our own sakes: But Love (which
 is a more disinterested Principle) carries
 us out of ourselves, into Desires and En-
 deavours of promoting the Interests of
 Other Beings.

1 Cor.
 xiii. 8.

Charity excels also in point of Dura-
 tion, for *it never faileth*; it doth not
 end with this World, but goes along with
 us into the next, where it will be ad-
 vanced and perfected: but Faith and
 Hope shall then totally fail; the one be-
 ing changed into Sight, the other into
 Enjoyment.

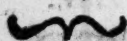
And indeed, well hath God suited these
 Graces to the several States to which they
 belong. Faith and Hope, which are use-
 ful in this Life only, may in this Life be
 exercised to Perfection. We may have so
 vigorous and piercing a Faith, as can be
 out-done by no Evidence, but that of
 Sight; we may have so erect and lively
 an Hope, as can only be exceeded by Fru-
 tion,

tion, in which it is lost. But Love is as SER M.
endless in its Degrees, as it is in its Dura- V.
tion; and is fitted, therefore, to an Im-
mortal State, where it may be exerted
and improved to all Eternity.

2. And this remarkable Property of Love will suggest to us one Reason, why Acts of Charity shall be enquir'd after so particularly, at the Day of general Account; because Good Men are then to be consign'd over to another State, a State of everlasting Love and Charity: And, therefore, the chief Enquiry must then be, How they have abounded in those Graces which qualify them best for an Admission into that State, and for a due Relish of the Divine Pleasures of it; how they have practis'd Charity here, the Exercise of which must be their Duty, and their Happiness for ever. Heaven, and Hell, are the proper Regions of Love, and Hatred; Mercy, and Uncharitableness: Blessed Angels, and pure Souls, exercis'd in the Ministry of Love, are to possess the one; Devils, and damn'd Spirits, who are all Rage, Envy, and Ma-

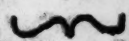
SER M. lice, are to inhabit the other. When we

V.



stand, therefore, on the Brinks and Confines of those States, at the Day of Doom, we shall be examin'd, how fit we severally are for such Places, and such Company: according as that appears, our several Mansions shall be suitably assign'd to us; and Men and Angels, Good and Bad, even We ourselves shall, upon the issue of this single Article, acknowledge the Justice of the Sentence. Indeed,

3dly, This single Article is sufficient to Absolve, or Condemn us: for it is the short Test, and sure Proof of Universal Goodness. The whole Duty of a Christian is nothing but Love, varied through the several kinds, Acts, and Degrees of it. And Works of Mercy, are the most Natural and Genuine Off-spring of Love; so that from these a *Good Man* is denominated. The Scripture, therefore, frequently sums up our Duty in *Charity*; and, for that reason styles it the *fulfilling of the Law*, and the *Bond of Perfectness*. Indeed where *Charity* is, (that is, where the Blessed *Fruits of Charity*, springing from

from a true *Principle* of Divine Love, SERM.
are) there no other Christian Grace or V.
Perfection can be totally wanting; and 
where *Charity* is not, there may be the
imperfect Resemblances of other Christian
Graces and Virtues, but not those Graces
and Virtues themselves: for such they
cannot be, unless fed, and invigorated,
and animated by a Principle of Universal
Charity. So that our Saviour, by pro-
fessing to examine us on this Head, brings
Matters to a short Issue, a single Point,
by which our Cause may be decided as
effectually, as by larger Enquiries. It will
furnish us with a

4th Reason of his Conduct in this
Cause, if we consider, how great a stress
he laid upon this Duty, while he was
upon Earth; how earnestly he recom-
mended it; in how exalted a degree of
Perfection he prescrib'd the practice of
it to us: so that he cannot but enquire,
with a particular Concern, how we have
comply'd with it.

It is his peculiar, his distinguishing Pre-
cept, the special Mark and Badge of our
Dis-

SER M. Discipleship: *A new Commandment* (said

v. he) *I give unto you, that ye love one another; by this shall all Men know that ye are my Disciples, if ye have love one to another.*

John xiii.

34. 35.

And upon the Article therefore of our Obedience to this *New Commandment*, he himself will declare, whether we do, or do not belong to him. It was one of the last Injunctions he gave, and often repeated to his Disciples, in that Divine Exhortation he made to them just before he entred on the Bloody Scene of his Passion; 'twas the great Direction he left with them, when he himself was leaving the World. The first and chief Enquiry, therefore, when he returns to Judgment, will be, What Weight his Dying Words have had with us?

3. The Nature of the Sentence he is to pronounce, the Rule of Judgment by which he will at the Last-day proceed, requires that a particular Regard be then had to our Observation of this Precept. We shall be judg'd by the Grace and Mercy of the Gospel, and not by the Rigours of unrelenting Justice. God will indeed

Judge

Judge the World in Righteousness, but S E R M.
'tis by an *Evangelical*, not a *Legal* Right- V.
teousness; and by the Intervention of the *Man Christ Jesus*, who is the *Saviour*,
as well as the *Judge* of the World; and,
as such, hath procur'd that pardoning
Grace for us, which mitigates and tem-
pers the severity of the Rule, and entitles
us to the Favour and Mercy of our Judge.
But what Title can he have to Mercy
himself, who hath not exercis'd it towards
Others? *Blessed are the Merciful, for they* Mat. v. 7.
shall obtain Mercy, in that Day when
Mercy rejoiceth against Judgment: But, James ii.
on the other hand, *They shall have Judg-* 13.
ment without Mercy, who have shewed ibid.
no Mercy. The Power of *Covering Sin*,
is in Scripture ascrib'd to no other Grace,
or Virtue whatsoever, but *Charity*: when,
therefore, *the Multitude of our Sins* is to
be Judg'd and Punish'd, the fittest and
kindest Enquiry that our Judge can make,
is, What Deeds of Charity we have to
alledge in Extenuation of our Punishment?
6. The *Secret* manner, in which Acts
of Mercy often are, and ought to be per-
form'd,

SERM. form'd, requires this publick Manifestation of them at the great Day of Account. There are, I think, but three Duties, in the Performance of which God hath, after a peculiar manner, recommended Secrecy to us; *Alms, Fasting, and Prayer.* The two latter of these (as far as we are oblig'd to Secrecy in the Discharge of them) relate chiefly to *Ourselves*, and to our *own* Concerns: but the first regards our Neighbour alone, and cannot therefore be done altogether without a Witness. However as far as the Nature of this Duty will admit of *Privacy*, our Saviour hath enjoin'd it; and in Terms of a particular Significancy and Force. For he knew that Good and Bountiful Minds were sometimes inclin'd to Ostentation, and ready to cover it with a Pretence of inciting others by Their Example; and therefore checks his vanity in these remarkable Words: *Take heed, says he, that ye do not your Alms before Men; to be seen of them. — That thou dost not sound a Trumpet before thee, as the Hypocrites do, that they may have*
Glory

*Glory of Men: Verily, I say unto you, SERM.
they have their Reward. But when thou V.
doest Alms, let not thy Left Hand know Mat. vi.
what thy Right Hand doth. And that 1, 2, 3.*
we might be encourag'd punctually to
observe this Precept, by a Reward pro-
portion'd to the Nature of the Duty,
therefore he adds; *And thy Father, Ib. v. 4.*
which seeth in Secret, shall Himself re-
ward thee openly; that is, in the Sight of
Angels and Men, at the great Day of Re-
tribution. For that this is his Meaning,
may appear from a parallel Place in St.
Luke, where the Reward promis'd to
Charity, is thus express'd; And thou shalt Luke xiv.
be Recompens'd at the Resurrection of¹⁴
the Just; at that time, when God shall
judge the Secrets of Men by Christ Jesus; Rom. ii.
shall openly punish their secret Sins, and¹⁶
openly own and reward their secret Vir-
tues; their Acts of Charity especially,
which, as they were, in Obedience to his
Command, perform'd Privately, so they
shall now, according to his Promise, be
Rewarded Openly. A Reward, every way
congruous, and fitting! For it gives God
and

SERMON. and good Men the Glory, that would
 V. otherwise be lost, of many retir'd Graces
 and Virtues; which deserve so much the
 rather to be publish'd, because they de-
 clin'd Observation! It reproaches, and
 fills with Confusion, those unmerciful
 and wicked Men, who look'd upon all
 such conceal'd Instances of Goodness, as
 Eccl. xi. 1. unprofitable Folly, as the *casting of our*
Bread upon the Waters, which, they did
 not think, *would thus be found after many*
Days. It proclaims the Triumphs of Hu-
 manity and Goodness in a proper Audi-
 ence, even before the whole Race of Man-
 kind, then Assembled. The Objects of
 Mercy themselves will be present, and
 will, with Pleasure, discover the Blessed
 Hands that reliev'd them; nor shall their
 Testimony be wanting, when the Judge
 of the World doth, as it were, Point and
 Appeal to them in the Throng, as Evi-
 dences of the Equity of that Sentence he
 is then about to pronounce: *Inasmuch as*
ye have done it to one of the least of
these my Brethren, ye have done it unto
Me.

And

And this furnishes us with yet one more SERM.
Reason, why our Saviour lays such a particular Stress on Acts of Mercy; because V.
he looks upon every one of them as a *Personal Kindness* done to *Himself*; *ye have done it unto me!* How this is to be understood, and upon what Account our Lord is pleas'd to express himself on this Occasion, with so wondrous a Degree of Condescension, is what I, upon my *Second General Head*, propos'd to shew.

II. *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me. To Me!* that is, at my Instance, and for my Sake; to *my Brethren*, as such, on account of their Relation to me; and what is thus done in Obedience to my Commands, and with a peculiar Regard to my Person, I esteem a *Personal Kindness*, and will acknowledge and reward it accordingly: For, as he elsewhere speaks, *Whosoever shall give to drink unto one of these little ones a Cup of cold Water only, in the Name of a Disciple, [or, as belonging to Christ]*

SER. M. *Christ] verily I say unto you, he shall in
V. no wise lose his Reward.*

Mark ix.

41.

It is certain, that those good Men, who take such Pleasure in relieving the Miserable, for Christ's Sake, would not have been less forward to minister unto Christ himself, if they had been blessed with an Opportunity of doing it. Now, what they were thus ready to have done, our Saviour reckons as done, and places to their Ac-

2 Cor. viii.

12.

count. *For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that a Man hath not.* And this is the Ground of that favourable Decision of his, in behalf of the Poor Widow, who, while many, that were rich, cast much into the

Mark. xii.

42, 43.

Treasury, threw in two Mites—Verily (said he) *she hath cast in more than them All! i. e.* if she had had as much as they all had, she would have cast in more than they all did; and God respects, not the Gift, but the bountiful Mind and Intention of the Giver; *calling* (in this Sense also) *the things that are not as if they were.*

Rom. iv.

17.

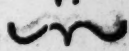
But

But there is yet a more strict and pro-^{SER M.}
 per Sense, in which the Words of our ^{v.}
 Lord may be understood. He hath ta-
 ken our Nature upon him, and united
 it to himself; and is, therefore, on the
 account of this Union and Alliance, some
 way interested in the Joys and Grievs of
 those who share the same Nature with
 him. For, according to the reasoning of
 the Divine Writer to the *Hebrews*, both ^{Heb. ii. 11.}
he that sanctifieth, and they who are
sanctified, are all of one [i. e. are all
 partakers of the same *Flesh and Blood*;
 as he afterwards explains himself;] ^{Ibid.} *for*
which Cause he is not ashamed to call
them Brethren.

We are indeed his *Brethren*, as we
 are Men: but we are still more so, as
 we are *Christians*; that is, as *Members*
 of that Mystical *Body*, of which *Christ*
Jesus is the *Head*. Now (as *St. Paul*
 argues concerning this Mystical *Body*)
whether one Member suffer, all the ^{1 Cor. xii.}
Members suffer with it; one Mem- ^{26.}
ber be honour'd, all the Members rejoice
with it: The Head specially, which is

SER M. the Principle of Life, and Motion, and
 V. Sense to the rest; and from which all
 Col. ii. 19. *the Body by Joints and Bands having
 Nourishment ministered, and being knit
 together, increaseth with the Increase of
 God.* They are still the same Apostle's
 Words; who is every where full of
 this Union and Sympathy between Christ
 and his Members; having receiv'd very
 strong Impressions of it at the Time of
 his Conversion, when he heard that
 Voice from Heaven, *Saul, Saul, Why
 persecutest thou me? And he said, Who
 art thou, Lord? And the Lord said, I
 am Jesus whom thou persecutest.* In
 like manner as Jesus is persecuted, when
 any of his poor Members suffer, he is
 reliev'd also, when they are reliev'd.—*In-
 asmuch as ye have done it unto the least
 of these my Brethren, ye have done it
 unto me.*

(Indeed, our Saviour is represented e-
 very where in Scripture, as the special
 Patron of the Poor and the Afflicted,
 and as laying *their* Interests to Heart
 (as it were) more nearly than those of
 any

any other of his Members. The Rea-^{S E R M.}
son of which is not obscurely intimated ^{v.}
to us. 

Our Saviour's Humiliation consisted not merely in taking Human Nature upon him, but Human Nature, cloath'd with all the lowest and meanest Circumstances of it. He led a Life of great Poverty, Shame, and Trouble; *not having where to lay his Head, or wherewithal to supply his own Wants, without the Benevolence of others, or a Miracle: He was despised and re-* ^{Isa. liii. 3.}
jected of Men, a Man of Sorrows, and acquainted with Grief; so that the rest of the World hid, as it were, their Faces from him. Now, in the Epistle to the *Hebrews* we are told, that, by thus *taking on him the Seed of Abraham, he* ^{Heb. ii. 17.}
became a merciful and faithful High-Priest; who could be touched with the feeling of our Infirmities, because he was in all Points tempted like as we ^{Ib. iv. 15.}
are, and himself also compassed with In- ^{v. 2.}
firmity. If then, by taking upon himself Human Nature at large, he hath a

SERMON. compassionate and tender Sense of the

V. Infirmities of Mankind in general; he must needs, in a peculiar manner, feel, and commiserate the Infirmities of the *Poor*, in which he himself was so eminent a Sharer. To the rest of Mankind he was ally'd indeed by his Humanity; but to the *Poor*, even by the humble and suffering Circumstances of it: He was made *in the likeness of Men*; but most like the meanest among the Sons of Men. *Wherefore he is not asham'd to call them Brethren*, by way of Distinction; to publish their near Relation to Him; to recommend their Case particularly to Us; to espouse all their Interests; to take part in all their Afflictions; and even to acknowledge the good Offices we do them, as done to himself— *I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.*

I have dispatch'd the Argument in both its Branches, which I undertook to consider. The *Use* we are now to make

make of it, is Obvious and Easy; so SERM.
 Obvious, that I question not but you V.
 have prevented me in this Respect, and
 have all along, as I pass'd from Point
 to Point, apply'd it to your selves, to the
 enforcing of the great Duty of Cha-
 rity, to the inflaming your Souls with
 an ardent Love of it, and a Resolution
 of practising it in such an exalted Degree,
 as becomes the true Disciples (nay the
 Friends and Brethren) of *Jesus*. *Many*
excellent things are spoken of this Di-
 vine Grace, in Scripture; many high
 Encomiums are there given of it; many
 encouraging Promises are made to it: but
 I question, whether all of them taken to-
 gether, carry more Life, and Force, and
 Warmth in them, than the Two affect-
 ing Considerations I have explain'd to
 you. The Wit of Man cannot contrive
 (for even the Wisdom of God hath not
 suggested) any more pressing Motives,
 more powerful Incentives to the Exer-
 cise of Charity, than these; That we
 shall be judg'd by it at the last dreadful
 Day; and that then, all the Acts of

SERM. *Mercy* we have done to the *Poor*, shall
 V. by our Merciful Judge be *hwn'd*, and
 rewarded, as *Personal Kindnesses* done
 to himself.

What can awaken us to do Good, if
 the Sound of the last Trumpet cannot?
 If a lively Sense and Anticipation of
 the great Scene of Judgment which shall
 then be unfolded, of the Process which
 shall be form'd, of the Scrutiny which
 shall be made, of the Sentence which
 shall be pronounced; if, I say, the
 bright Ideas of these Solemnities, which
 the Scripture had taken care to imprint
 upon our Minds, do not excite us to
 John xi. 4. abound in the *Labour of Love*, whilst it
 is yet *Day*, ere the *Night cometh*, when
 no Man can work; Vain will be the
 Attempt of rousing us into the Love and
 Practice of Goodness; by any less as-
 tonishing Methods; all other Applications
 and Motives whatsoever will be lost upon
 us; and we must even be suffered to sleep
 on in our Security, and take our Rest,
 2 Pet. ii. 3. till our *Judgment*, which lingreth not,
 over-

overtakes us, and our Damnation, SERM.
which slumbereth not, lays hold of us. V.

Do we, in good earnest, believe the account of that Day's Transactions which our Lord hath given us? Let us shew our Faith by our Works, and pass the time of our sojourning here (as it will then be well for us we had passed it) in the unwearied Exercise of *Beneficence and Charity*. Can we believe that God hath appointed a Day wherein he will Judge the World by the Man Christ Jesus; without believing also, that he will judge it in that very Manner, and with those very Circumstances, which the Judge himself hath revealed to us? And if so, how can we ever think of appearing at that awful Tribunal, without being able to give a ready Answer to the Questions which he shall then put to us, about the Poor and the Afflicted, the Hungry and the Naked, the Sick and the Imprisoned? What Confusion of Face shall we be under, when that Grand Inquest begins; When an Account of our Wealth, and our Opportunities of do-

SERM. ing Good is display'd, on the one side,
 V. and a Particular of our Use, or Misuse
 of them is given in, on the other: And
 it shall appear, that the Good Things we
 have *done*, are few and little, in com-
 parison of those we have received: How
 shall we then wish (to no purpose wish)
 that it might be allowed us to live over
 our Lives again, in order to fill every
 Minute of them with Charitable Offices,
 which, we find, will at that time be of
 so great Importance to us?

In vain shall we then plead, (tho' we
 could truly Plead) that we have been
 frequent and devout Worshipers of God,
 Temperate and Sober in our Enjoyments,
 Just and Conscientious in our Dealings;
 in vain shall we attempt to justify our
 selves, as the rich young Man in the
 Gospel did, by appealing to the great
 Duties of the Law, and saying, *All*
these have I kept from my Youth up;
 unless we can say also somewhat more
 for our selves, than *He* could; even
 that we have been liberal in our Dis-
 tributions to the Poor, and well dis-
 charg'd

Mat. xix.
 v.

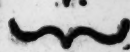
charg'd that important Stewardship with SERM.
which God hath entrusted us. One sin- v.
gle Instance of Relief afforded to the 
Afflicted and the Miserable, one *Cup of*
Cold Water given to a Disciple, that is,
the smallest Act of *Charity*, done out
of a sincere Principle of Goodness, shall
then stand us in great stead, and recom-
mend us more effectually to the Favour
of our Judge, than all our pretended
Zeal for the Divine Honour, and the
Advancement of Religion, than all the
Flights and Fervors of Devotion; than
all the Rigors and Severities of the Mor-
tified State; nay, than whatever Christi-
an Graces and Virtues we can suppose
it possible to attain, without attaining
true Christian *Charity*, i. e. such an ar-
dent Love of God, as manifests itself in
a proportionable Love of our Neigh-
bour, and particularly, in those genuine
Fruits of Love, with which Christian
Mercy and Tenderness will be sure to
inspire us.

This is a Truth, which cannot be
too often, or earnestly inculcated, be-
cause

SER M. cause (important as it is) we are apt, extremely apt to overlook it, and to persuade our selves, that, if we do but observe the Rules of Moral Honesty in all our Transactions; if we wrong no Man, or make Restitution to those we have wrong'd; such a Righteous and Faultless Conduct will secure our Title to Happiness. We own, indeed, that extraordinary Acts of *Charity* are commendable, and shall have their Reward: But we think we can escape Hell, without performing them; and are humble enough to be contented with the lowest Station in Heaven. Human Judicatories, we observe, give Sentence only on Matters of Right and Wrong, but enquire not into Acts of Bounty and Beneficence; and we easily transfer this known Method of Proceeding from Earthly Tribunals to that of Heaven. To rectify a Mistake of so great Consequence as this, it was requisite to assure us, that, though the Forms and Solemnities of the Last Judgment, as they are described in the Gospel, may bear some Resemblance to those

those we are acquainted with here be-^{S E R M.}
 low, yet the Rule of Proceeding shall ^{V.}
 be very different: That we shall be Try'd
 at that Bar, not merely by our Right-
 eousness, but moreover and chiefly by
 our *Charity*; That it will not avail us
 then to say, We have done no Evil, if
 we have done no Good; That however
 Virtues of Omission (if I may so speak)
 will not Save us, yet, that Sins of O-
 mission will certainly Damn us. 'Tis
 because we have *not* given the Hungry,
 Meat; and the Thirsty, Drink; because
 we have *not* taken in the Stranger,
 and cloathed the Naked; because we
 have *not* visited the Sick, and those
 that are in Prison; that we shall be then
 included in that terrible Sentence, *De-*
part from me, ye Cursed, into everlast-
ing Fire, prepared for the Devil and
his Angels! The Ignorance of those,
 who are Strangers to the Covenant of
Christ, may be wink'd at, and their Fu-
 ture Happiness secur'd to them upon
 lower Terms: But it is Madness in Chris-
 tians, after such a Declaration as this,

SERMON. to flatter themselves with the Hopes of
 V. getting to Heaven, without abounding
 in the Offices of *Charity*. 'Twas chiefly
 to rouse Men up into a Sense of their
 Duty and Danger in this respect, that
 our Saviour utter'd the Parable of the
Rich Man and *Lazarus*. The Rich
 Man is not blam'd in the Parable, as
 having made use of any unlawful Means
 to amass Riches, as having thriven by
 Fraud and Injustice, or grown fat upon
 the Spoils of Rapine and Oppression:
 All, that is there laid to his Charge, is
 That he was *cloathed with Purple and
 fine Linen, and fared sumptuously every
 Day*, without regarding the wretched
 Condition of *Lazarus*, who was laid
 at his Gate; and who is said indeed to
 have *desired to feed of the Crumbs
 which fell from his Table*, but is not
 said to have *obtain'd* what he desired.
 And even this want of Humanity to an
 Object so pityable and moving, did, it
 seems, deserve to be punished with Ever-
 lasting Torments. Hear, and tremble
 all Ye who have this *World's Good*,
 and

and see your Brother have need, and SERM.
shut up your Bowels of Compassion from V.
him. 

But I believe far better things of All, and know far better things of many, that compose this Audience; for I see here, the worthy Governors and Encouragers of those Publick and Useful Charities, which are a greater Ornament to this City, than all its Wealth and Splendor; and do more real Honour to the Reform'd Religion, which gave Birth to them, than redounds to the Church of *Rome*, from all those Monkish and superstitious Foundations, of which she vainly boasts, and with which she dazzles the Eyes of Ignorant Beholders.

We live at a Time, when Popery, which is so far shut out by our Laws, as not to be able to re-enter openly, is yet stealing privately in by the Back-Door of Atheism, and making many other secret and unperceived Advances upon us. Its Emissaries are very numerous, and very busy in Corners, to seduce

SERMON. duce the Unwary. And among all the
 V. popular Pleas, which they employ to this
 Purpose, there is none more ensnaring
 (I speak what I know, by Experience)
 than the advantageous Representations
 they make of the Publick Charities, which
 abound in Their Communion. Many
 ways there are of exposing the Vanity
 of such Pretences: but I have found
 none more successful, than to direct the
 Persons, who are struck with the specious
 Appearances of Charity in *that*
 Church, to the real and substantial Effects
 of it in *ours*; those noble Monuments
 of *Glory to God, and Good Will*
to Men, which the Piety of our Protestant
 Ancestors rais'd; and which have
 since receiv'd as great Additions and Improvements,
 as the renowned City itself to which they belong.
 I mention them together, because I take the One
 of them to have sprung, in some Measure from the
 Other; and the present prosperous Estate of this
 great *Emporium* to be owing, not more to the Industry
 of its Inhabitants, than to those shining
 Instances

Instances of Charity in which they ex-^{SER M.}
cel; there being no surer way towards ^{V.}
increasing Riches, than by sharing them
with the Poor and the Needy.

I have not room to give you a complete View of what hath been expended in such charitable Distributions within the Walls of this City, since the time of our Blessed Reformation, when these goodly Plants were first set, which have since, by due Watering and Culture, so wonderfully grown and flourished: You may guess at the prodigious Sum to which such an Estimate would amount, when you have heard, What hath been here done for the Poor by the five *Hospitals* and the *Work-House*, within the Compass of one Year, and towards the End of a Long, Expensive War; which, however it may have drain'd our Wealth in other Respects, yet hath (Thanks be to God) not exhausted, and scarce diminish'd our Charity. I shall give you a short Account of *Two Reports*, which were read at large to you Yesterday.

Here

SERM.

V.

*Here an Abstract of those Reports
was read.*

'Tis not necessary to plead very earnestly in behalf of these Charities; they speak sufficiently for themselves, by a silent, but powerful Eloquence, that is not to be withstood. There is such a Native Comeliness and Beauty in well-design'd Works of Beneficence, that they need only be shew'd, in order to charm all that behold them. Particularly These of which you have had an account, are such Wise, such Rational, such Beneficial Institutions, that it is impossible for a Good Man to hear them represented, without wishing them all manner of Success; and as impossible for one, that is both Rich, and Good, not to contribute to it. To relieve the helpless Poor; to make sturdy Vagrants relieve themselves; to hinder idle Hands from being mischievous to the Common-Wealth; nay, to employ them so, that they may be of publick Service; to restore Limbs to the Wounded,

Wounded, Health to the Sick, and Rea-
son to the Distracted; to educate Chil-
dren in an honest, pious, and laborious
manner; and, by that Means, to sow a
good Seed, of which perhaps another
Age, and another Race of Men may reap
the Benefit; These are Things of so evi-
dent Use, of so confess'd an Excellence,
that it would be an Affront to Mens Un-
derstandings to go about to prove it.

Besides, the Vigilance of those who
preside over these Charities, is so exem-
plary, their Conduct so irreproachable,
that Persons dispos'd to do Good in these
Instances, can entertain no Suspensions of
the Misapplication of their Bounty; but
are almost as sure, that what they give
will be made use of to its proper End,
as they are that the End it self is Good,
for which they bestow it. It is a mighty
Check to beneficent Tempers to consider,
how often good Designs are frustrated by
an ill Execution of them; and perverted
to purposes, which, could the Donors
themselves have foreseen, they would
have been very loth to promote. But it

SERM. is the peculiar Felicity of Charitably-

v. minded Persons in this Place, to have no

Objections of that kind to struggle with.

All they have to consider is, What Porti-

on of their Wealth they design for the

Uses of the Poor; which they may then

cheerfully throw into one of these Pub-

lick Repositories; secure, that it will be

as well Employ'd as their Hearts can de-

sire, by Hands well vers'd in the Labour

of Love, and whose Pleasure it is to ap-

prove their own Beneficence to the Pub-

lick, by a careful Management and Di-

stribution of other Mens *Charity*.

This gives Benefactors an Opportunity

of *doing their Alms*, with that Self-deny-

ing Secrecy, which our Lord recommends,

and which greatly enhances the Present

Pleasure, and the Future Reward of them.

For we may then safely conceal our good

Deeds from the Publick View, when they

run no hazard of being diverted to im-

proper Ends, for want of our Own In-

spection. Hence it is, that these Publick

Charities have been all along supply'd,

and fed by Private Springs; the Heads of

which

which have sometimes been wholly un-SERM.
known. And I take it to be an Argu-.V.
ment of God's peculiar Blessing upon 
them, that the Expences of some of them
do always much exceed their certain *Annual*
Income; but seldom, or never, their
Casual Supplies. I call them *Casual*,
in Compliance with the common Form
of Speaking; though I doubt not but that
they owe their Rise to a very particular
direction of Providence. The Overseers
of these Bounties seem to Me, like those
who live on the Banks of *Nile*; who
Plough up their Ground, and Sow their
Seed, under a confident Expectation,
that the Soil will in due time be Manur'd
by the overflowing of that River, though
they neither see, nor know the true
Cause of it.

May God touch the Hearts of all that
are able to contribute to such Works of
Mercy, and make them as willing as
they are able! In order to excite their
Christian Compassion, I need use no other
Motive than that which the Text suggests;
That the Lord *Jesus* will look upon what-

SER. M. ever we do of this kind, as done to him.

V. self; *In as much as ye have done it unto*

one of the least of these my Brethren, ye have done it unto me! Let us carry this Consideration always in our View, and endeavour to affect our Minds with a lively and vigorous Sense of it. We are apt sometimes to wish that it had been our Lot, to Live and Converse with *Christ*, to hear his Divine Discourses, and to observe his spotless Behaviour; and we please our selves perhaps with thinking how ready a Reception we should have given to him and his Doctrine; how forward we should have been in doing all publick Honours, and private Services, and in abounding in all the Offices of Humanity towards him. The Opportunity we wish for, we have: For, behold, he is *with us to the End of the World*, in the Persons of the Poor and Miserable. They are his Representatives, His Substitutes; deputed by him to receive our Bounty, in His Name, and in His Stead: And we may rest assur'd (for *he is faithful who promised*) that the Comforts and

Sup:

Supports, which we extend to these his S E R M.
 Poor Brethren, shall be as kindly Re- V.
 ceived, as highly Valued, as mightily Re-
 rewarded, as if He himself had been the
 Object of our Pious Liberality; and that
 we shall, on this account, be found, at
 the Day of Retribution, among those at
 his Right Hand, to whom he will say;
*Come ye Blessed of my Father, inherit the
 Kingdom prepared for You, from the Foun-
 dation of the World: For I was an hun-
 gred, and ye gave me Meat; I was thir-
 sty, and Ye gave me Drink; I was a
 Stranger, and Ye took me in; Naked, and
 Ye clothed me; I was Sick, and Ye visited
 me; I was in Prison, and Ye came unto
 me.*

God grant, that every one of us may,
 by thus shewing Mercy, intitle ourselves
 to the Mercy of Jesus!

*To Him, with the Father, and Blessed
 Spirit, be rendred all Majesty, Might
 and Dominion for Ever! Amen.*

*An Acquaintance with GOD, the
best Support under Afflictions.*

SERMON

Preach'd before the

QUEEN

AT

St. JAMES's,

October 31, 1708.

J O B xxii. 21.

*Acquaint now thy self with Him, and
be at Peace.*

SERM.
VI.

THE Exceeding Corruption and Folly of Man is in nothing more manifest, than in his Averseness to entertain any Friendship or Familiarity with God; though he was fram'd for that
very

very End, and endu'd with Faculties fit-
red to attain it; tho' he stands, and can-
not but be sensible, that he stands, in the
utmost want of it; tho' he be invited,
and encouraged to it, frequently, and
earnestly, by God himself; and tho' it
be his Chief Honour, Advantage, and
Happiness, as well as his Duty, to com-
ply with those Invitations.

In all Cases, where the Body is affect-
ed with Pain, or Sickness, we are for-
ward enough to look out for Remedies,
to listen greedily to every one that sug-
gests them, and upon the least hopes of
Success, from the Reports of others, im-
mediately to apply them. And yet, not-
withstanding that we find and feel our
Souls disorder'd and restless, toss'd and
disquieted by various Passions, distracted
between contrary Ends and Interests, e-
ver seeking Happiness in the Enjoyments
of this World, and ever missing what
they seek; notwithstanding that we are
assur'd from other Mens Experience, and
from our own inward Convictions, that
the only way of regulating these Dis-

SER M. orders is, to call off our Minds from too

VI.

close an Attention to the things of Sense, and to employ them often in a sweet Intercourse with our Maker, the Author of our Being, and Fountain of all our Ease and Happiness; yet are we strangely backward to lay hold of this safe, this only Method of Cure: We go on still nourishing the Distemper under which we groan, and choose rather to feel the Pain, than to apply the Remedy. Excellent therefore, was the Advice of *Eliphaz* to *Job*, when, in the midst of his great Troubles and Pressures, he thus bespoke him, *Acquaint thy self now with Him (i. e.) with God and be at Peace: Take this Opportunity of improving thy Acquaintance with God, to which he always, but now especially invites thee; Make the true Use of those Afflictions which his Hand, mercifully severe, hath been pleas'd to lay upon thee; and be led by the Means of them, tho' thou hast endeavour'd to know and serve Him already, to know and serve Him still better; to desire, and love him more: Calm the Disorders*

Disorders of thy Mind by Reflections, **S E R M.**
on his Paternal Goodness and Tender- **VI.**
ness; on the Wisdom, and Equity, and

absolute Rectitude of all his Proceedings:
Comfort thy self with such Thoughts at
all times, but chiefly at that time, when
all Earthly Comforts fail thee; Then do
thou particularly retreat to these Consi-
derations, and shelter thy self under them;
— *Acquaint now thy self with Him, and
be at Peace.*

The Words, therefore, will suggest
Matter not unfit for our Devout Medi-
tation, under the Three following Heads;
wherein I shall consider,

I. What this Scripture-Phrase of *ac-
quainting our selves with God* implies,
and wherein the Duty recommended by
it particularly consists.

II. How Reasonable, Necessary, and
Desirable a Duty it is, as on many other
Accounts, so especially on This, That it
is the only True Way towards attaining
a perfect *Tranquillity* and *Rest* of Mind,

— *Ac-*

SERMON — *Acquaint thy self with Him. AND*
 VI. *BE AT PEACE.* Which will
 lead me also to shew, in the

III. Place, That the most proper *Season* for such a Religious Exercise of our Thoughts is, when any *Trouble* or *Calamity* overtakes us, *Acquaint thy self NOW with Him.*

I. We are to consider, What this Scripture-Phrase of *Acquainting our selves with God*, implies, and wherein the Duty recommended by it particularly consists. The Phrase in self occurs, I think, no where else in Holy Writ; however, the true meaning of it is very Obvious and Easy.

We are prone by Nature to engage our selves in too close and strict an Acquaintance with the Things of this World, which immediately and strongly strike our Senses; with the Business, the Pleasures, and the Amusements of it; we give our selves up too greedily to the Pursuit, and immerse our selves too

too deeply in the Enjoyment of them; SE R 30
and contract at last such an Intimacy VI
and Familiarity with them, as makes it 
difficult and irksome for us to call off
our Minds to a better Employment, and
to think intently on any thing besides
them. To check and correct this ill
Tendency, it is requisite that we should
acquaint our selves with God, that we
should frequently disengage our Hearts
from Earthly Pursuits, and fix them
on Divine Things; that we should ap-
ply ourselves to study the Blessed Na-
ture and Perfections of God, and to
procure lively and vigorous Impressions
of his perpetual Presence with us, and
Inspection over us; that we should con-
template earnestly and reverently the
Works of Nature and Grace, by which
he manifests himself to us; the inscru-
table Ways of his Providence, and all
the wonderful Methods of his dealing
with the Sons of Men: That we should
inure ourselves to such Thoughts, till
they have work'd up our Souls into that
filial Awe and Love of Him, that humble
and

SEAM and implicit Dependence upon Him,
 VVV which is the Root and Principle of all
 manner of Goodness; till we have made
 our Duty in this Respect, our Pleasure,
 and can address our selves to Him, on all
 occasions, with Readiness and Delight;
 imparting all our Wants, and expressing
 all our Fears, and opening all our Grievs
 to Him, with that holy Freedom and
 Confidence to which the Saints and true
 Servants of God are entitled, having
received the Spirit of Adoption, whereby
they cry, Abba Father! In this Sense
 ought we to *acquaint our selves with God,*
to set him always before us, as the Scrip-
 ture elsewhere speaks; *to draw near to*
him, and to delight in approaching him.

But this is only a General Account of
 what our *Acquaintance with God* implies:
 It may be useful to mention some *Parti-*
culars also, wherein it chiefly consists;
 and to say somewhat distinctly upon Each
 of them.

In order to begin, and improve Hu-
 man Friendships, *Five Things* are princi-
 pally requisite, *Knowledge, Access, a Se-*
militude

multitude of Manners, an entire Confidence SERM.
and Love: and by These also the Divine VI.
Friendship, of which we are treating, must be cemented, and upheld.

The first Step towards an *Acquaintance with God*, is, a due *Knowledge* of him: I mean not a Speculative Knowledge, built on abstracted Reasonings about his Nature and Essence; such as Philosophical Minds often busy themselves in, without reaping from thence any advantage towards regulating their Passions, or improving their Manners: But I mean a Practical Knowledge of those Attributes of his, which invite us nearly to approach him, and closely to unite our selves to him; a thorough Sense, and Vital Experience of his Paternal Care over us, and Concern for us; of his unspotted Holiness, his inflexible Justice, his unerring Wisdom, and his diffusive Goodness; a Representation of him to our selves, under those affecting Characters of a *Creator*, and a *Redeemer*, an *Observer*, and a *Pattern*, a *Law-giver*, and a *Judge*; which are aptest to incline

our

ST A M. our Wills, and to raise our Affections
 VI. toward him, and either to awe, or allure
 us into a stricter Performance of every
 Branch of our Duty. These, and the
 like *Moral*, and *Relative* Perfections of
 the Deity, are most necessary, and most
 easy to be understood by us; upon the
 least Reflection and Enquiry we cannot
 miss of them; tho' the oftner, and more
 attentively we consider them, the better,
 and more perfectly still shall we know
 them.

The Acquaintance, thus begun, can-
 not continue, without frequent *Access* to
 him, without *seeking his Face continu-
 ally* (as the good Psalmist's Phrase is)
 in all the Methods of Spiritual Address;
 in Contemplation, and Prayer; in his
 Word, and in his Ordinances; in the
 Publick Service of the Sanctuary, and in
 the Private Devotions of the Closet;
 and chiefly in the latter of these, which
 are, on several accounts, most useful
 towards promoting this holy Correspondence.
 By these Means, and in these
 Duties, is he to be approach'd, and found;
 and,

and notwithstanding our Infinite Distance, will draw near to Them who thus draw near to Him, and shew himself to be a God that is at Hand, and not afar off.

But in vain shall we approach him, unless we endeavour to be like him: A Similitude of Nature and Manners (in such a degree as we are capable of) must tie the holy Knot, and rivet the Friendship between us. Whomsoever we desire to approve, we labour also to conform our selves to; to be not only almost, but altogether such as they are, if it be possible; that so They, seeing themselves in Us, may like Us, for the sake of Themselves, and go out (as it were) to meet, and embrace their Own Image and Resemblance. Would we then be admitted into an Acquaintance with God? Let us study to resemble him; we must be partakers of a Divine Nature, in order to partake of this high Privilege and Alliance! For what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darknes?

Yet

SERM. Yet farther, one Essential Ingredient
VI. in all true Friendships, is, a firm unshak-
 en *Reliance* on him who is our Friend.
Have we such towards God? Do we en-
tirely Trust in him? Do our Souls lean
on him, as a Child that is wean'd of his
Mother? Do we resign our selves, and
our Affairs, absolutely to be dispos'd of
by him? and think all our Concerns
safer in his Hands, than in our own?
and resolve to believe every thing to be
best and fittest for us, which he sees best
should befall us? Are we still under his
Rod, without a Murmur? without De-
spondency of Mind, and without charg-
ing God foolishly? Do we unbosom all
our Secrets to him, and neither endea-
vour, nor pretend to hide any thing that
passeth in the depth of our Hearts from
him? Do we enquire of him for his Ad-
vice and Assistance in every thing?
and hearken to what our Lord God
shall say to us, either by the inward
Whispers of our Consciences, or the
outward Ministry of his Word, or the
awakening Calls of his Providence?
and

and give heed diligently to fulfil all the SERM.
least Intimations of his good Pleasure, VI.
that are any ways made known to us? 
Then have we enter'd deep into, and
advanced far in that holy Intimacy
which the Text recommends: O well
is it with us! Happy are we, and shall
we be!

However, yet one thing more we lack to
be perfect; *Love*, which is the *fulfilling*
of this *Law* of Friendship, the surest Test,
and most exalted Improvement of it.

Let us consider, therefore, whether
we do indeed *love the Lord our God,*
with all our Heart, and with all our
Soul, and with all our Mind, and with
all our Strength: Whether our Ap-
proaches to Him are always Sweet and
Refreshing; and we are uneasy, and im-
patient under any long discontinuance
of our Conversation with him; and re-
tire into our Closet from the Crowd,
in order to meet Him whom our Soul
loveth, with a Pleasure far exceeding
Theirs, who *Chant to the Sound of the*
Viol, and are *joyful in the Strength*

SER M. of *New Wine*: Whether our Hearts burn

VI. within us, at the perusal of his Holy Word; and the Relish and Savour of it upon our Minds be such, as that, in comparison of it, all the most Exquisite Human Composures seem low and mean, flat and insipid to us? Whether we have an even and over-burning Zeal for his Honour and Service; and are always contriving somewhat, and doing somewhat to promote His Interest, without any immediate regard to our Own? Whether we delight to make mention of His Name, and to make our Boast in His Praise, even among those who fear Him not, and know Him not; and to render our Goodness and our Devotion Exemplary, in proportion to the Vices and the Irreligion of others? Finally, Whether our Love of Life, and our Complacency in the good Things of it, slackens every Day, and even our Dread of Death is in some Measure vanquish'd; and we do, whilst we are contemplating the Joys of another State, almost *desire to be dissolved, and to be with Christ*, and groan

groan under those Earthly Clogs and SER.M.
Bars, that incumber and obstruct us in VI.
our flight towards Him, and hinder our
Mind from exerting with freedom all its
Faculties and Powers, on the Supreme
Object of its Desires, Hopes, and En-
deavours? When we perceive our selves to
be, after this manner, *rooted and ground-
ed in Love*, and to abound in these ge-
nuine and blessed Fruits of it; behold!
Then is our Spirit advanc'd to the nearest
degree of Union with the great Father
of Spirits, of which it is capable on this
side Heaven; and we are, indeed, (ac-
cording to what is said of faithful *Abra-
ham* in holy Writ) *the Friends of God*.

Thus have I shewn you, What it is, to
acquaint our selves with God, and where-
in this *Acquaintance* chiefly consists; to
wit, in an intimate *Knowledge* of him, a
frequency of *Access* to him, a *Conformity*
and Likeness of Temper and Manners,
an humble and implicit *Reliance* upon
Him, and an ardent *Affection* of Soul to-
wards Him. I proceed now, in the

SERM.

VI.

II. Place, to consider, How *Reasonable*, *Desireable*, and *Necessary* a thing it is, thus to acquaint our selves with God, as, on many other Accounts, so particularly on this; That it is the only true Way towards attaining a perfect *Tranquillity* and *Rest* of Mind; *Acquaint thy self with Him, AND BE AT PEACE.*

Honour, Profit, and Pleasure, are the three great Idols, to which the Men of this World bow; and One, or All of which is generally aimed at, in every *Human* Friendship they make: and yet, tho' nothing can be more *Honourable*, *Profitable*, or *Pleasing* to us, than an acquaintance with *God*, we stand off from it, and will not be tempted even by these Motives, tho' appearing to us with the utmost Advantage, to embrace it.

Can any thing improve, and purify, and exalt our Natures more than such a Conversation as this, wherein our Spirits, mounting on the Wings of Contemplation, Faith, and Love, ascend up to the first Principle, and Cause of all things,
see,

see, admire, and taste his surpassing Ex-^{S E R M.}cellence, and feel the Quickning Power ^{VI.} and Influence of it, till we our selves,  thus *with open Face beholding, as in a Glass, the Glory of the Lord, are changed* (gradually, and insensibly changed) *into the same Image, from Glory to Glory,* from one degree of Perfection, and Likeness, to another? What an *Honour* is it to us, that God should admit us into such a blessed Participation of himself? that he should give us Minds capable of such an Intercourse with the Supreme, Universal Mind? and shall we be capable of it, without enjoying it?

In what Conversation can we spend our Thoughts and Time more profitably, than in this? to whom can we betake ourselves, with greater Expectations to succeed in our Addresses? Upon whom can we rely with more security and confidence? Is he not our most munificent Benefactor, our Wisest Counsellor, and most Potent Protector and Friend? both Able, and Willing to do every thing for us, that it becomes either us to ask, or

SERM. him to grant. Are not the Blessings both
 VI. of this World, and the next in his disposal? and is not his Favour and Good-will the only sure Title that we can plead to them? and shall we spend our time therefore in cultivating useless and perishing Acquaintances here below, to the neglecting that which is of the vastest Concern to us, and upon which our Everlasting Welfare depends? shall we not rather say, with *St. Peter, Lord, to whom shall we go? thou hast the Words of Eternal Life.*

O! the sweet Contentment, the Tranquillity, and profound Rest of Mind that *He* enjoys, who is a Friend of God, and to whom God [therefore] is a Friend; who hath gotten loose from all meaner Pursuits, and is regardless of all lower Advantages, that interfere with his great Design of Knowing, and Loving God, and being known, and beloved by him; who lives as in his Sight always, looks up to him in every Step of his Conduct, imitates him to the best of his Power, believes him without doubt, and obeys him without reserve; desires to do nothing but
 4 what

what is agreeable to his Will, and re-SERM.
solves to fear nothing beyond, or beside VI.
his Displeasure: In a Word, who hath
resign'd all his Passions and Appetites to
him; all his Faculties and Powers; and
given up his Soul to be possess'd by him,
without a Rival. Surely such an one
hath within his Breast, that Divine *Peace*
which passeth all Understanding; is incon-
ceivable by those who are Strangers to
it, and inutterable even by those upon
whom it rests. In vain doth the scorn-
ful Voluptuary ask for an account of it,
which can never be given him; for it
hath no Alliance with any of the Plea-
sures of Sense, in which he delights; nor
hath he any Ideas, by which the Per-
ception of it may be conveyed to him:
It may make the Prophets challenge and
say, *To what will you liken me? and*
wherewithal will you compare me? This
Peace is to be *understood*, only by being
enjoy'd; and such an *Acquaintance with*
God as the Text recommends, is the
only Means of enjoying it. But I hasten,
in the

SERM.

VI.

III. And last Place, to shew, That the most proper *Season* for such a Religious Exercise of our Thoughts, is, when any sore Trouble or Calamity overtakes us, — *Acquaint thy self NOW with him*, said *Eliphaz* to *Job*; that is, *Now*, when the wise Disposer of all things hath thought fit to pour out Affliction upon thee; then that *Peace*, or sweet Calm and Repose of Mind, which the Text mentions, is most needful for thee; and is always, and only to be had from the same Hand that wounded thee.

At such times our Soul is most tender and susceptible of Religious Impressions, most apt to *seek God*, to *delight in approaching him*, and conversing with him, and to relish all the Pleasures and Advantages of such a Spiritual Commerce. The kind, and chief Design of God, in all his severest Dispensations, is, to melt and soften our Hearts to such Degrees, as he finds necessary, in order to the good purposes of his Grace; and so to dispose and prepare them every way, as that they
may

may become fit Mansions for his holy S E R M.
Spirit to dwell in; to wean us gently and VI.
gradually from our Complacence in earth-
ly things, which we are too apt to rest
in, though we are sure that we must one
day part with them; to convince us of
the Vanity of all the Satisfaction which
this World affords, and to turn our
Thoughts and Expectations towards the
Joys of another.

We are, by Nature, indigent Crea-
tures, incapable of ourselves to content
and satisfy our selves; and therefore are
ever looking abroad for somewhat to sup-
ply our Defects and compleat our Happi-
ness. To this end, our Wills and Affec-
tions run out after every seeming Good
here below; but return empty and un-
satisfy'd always from the pursuit, and
therefore cannot but suggest to us the
thought, and possess us with the desire
of some higher Good, which is their
only adequate Object, and in which alone
true Joys are to be found. But we have
the most feeling Sense and Experience of
this Truth, when the Hand of God lies
heavy

SERM. heavy upon us: Then we plainly discern

VI. our own Insufficiency and Weakness, and
w yet see nothing about or near us, that can

afford us any real Relief: and therefore we fly to *Him*, who only can, who is rich in Mercies, and mighty to save: both able and willing to stretch himself out to all our Wants, and to fill our Emptiness. Even they, who in their Prosperity forget God, do yet remember and turn to him when Adversity befalls them: They, who, whilst the Course of things goes smoothly and happily on, and every Passion of theirs is entertain'd, every Wish is gratified, find no room for Thoughts of this kind: but are so taken up with enjoying the Blessings, as not to be at leisure to consider the great Author and Bestower of them; even these Persons, do, in the Day of their Distress, take Refuge in Reflections on the Benignity and Goodness of God; and begin then to think of Him with some kind of Pleasure (tho' allay'd with Doubts and Fears) when they can with Pleasure think of nothing besides him. How much

much more shall devout and blameless SERM.
Souls, which have never been Strangers VI.
to these Considerations, retreat to them, 
in an Evil Hour, with Eagerness, and
rest in them with the utmost Satisfaction
and Delight? The Acquaintance, which
they stand in need of for their Support,
is not now first to be made: It has been
contracted long ago, and wants only to
be renew'd, and apply'd to particular
Exigences and Occasions. Happy, ex-
tremely happy are they, who, by the
means of a Virtuous Temper, and a Re-
ligious Education, have been train'd up
in this Acquaintance from their very
Youth, that Season of our Age, when the
Friendships we enter into are most sin-
cere and true, most passionate and ten-
der, most firm and durable: whilst our
Minds were as yet untainted with false
Principles, and vicious Customs, and had
not drunk in that Contagion from ill
Company, which indisposes us for better,
had not made that *Friendship with the*
World, which is Enmity with God. Behold,
then was the Day of Salvation, then was
the

SER M. *the accepted Time*: when God most valu'd
 VI. the Offer of our Hearts, and we could
 give them up to him most easily, and
 most entirely. And when once we have
 thus early, and thoroughly devoted our
 selves to God, there are no Trials of our
 Virtue and Courage so sharp, no Evils so
 great, but that we can sustain and bear
 them: for *God is our Hope and Strength,*
a very present Help in Time of Trouble:
 and, therefore, we resort to him, on
 such Occasions, with the utmost Readiness
 and Confidence, even as a Son doth
 to a beloved and loving Parent, or a
 Friend to the Friend of his Bosom, *casting*
all our Care upon Him, as knowing
 that *He careth for us*.

I have set God always before me (says
 good *David*;) *He is on my Right Hand,*
therefore I shall not fall. And having set
 God always before him, what wonder is
 it, if he found the special Advantage of
 such a Practice, in the time of his Suffering
 and Sorrows? And, therefore, thus,
 in another Place, professes of himself,—

When I am in Heaviness, I will think SER M.
upon God? VI.

No Man had ever study'd the several Arts of holy Living, with greater Care than he, no Man had more diligently practis'd them: His *Delight was in the Law of God; and in that did he exercise himself Day and Night. He took heed to his Feet, and order'd all his Steps aright, that he might run the way of God's Commandments.* And what, at last, was the great *Expedient* he pitch'd upon to secure himself in a Regular and Uniform Course of Virtue? even this, — *To set God always before himself; to watch early and late; to remember him on his Bed, and to think on him when he was waking.* He was the *Man after God's own Heart*; and this was the chief Method by which he became so: It was This that enabled him to fulfil the Publick Character of a Religious, Just, and Merciful Prince, and a Father of his People; and that aw'd him in his Retirements, when the Eyes of Men were far from him: It was This that gave Life, and Wings to his Devotions; that
carry'd

SERM. carry'd him through various Difficulties
 VI. and Temptations; that supported him
 under all his Troubles and Afflictions.—

When I am in Heaviness, (said he) I will think upon God; when my Heart is vexed, I will complain to him.

He might have thought on many other Things, which are usually look'd upon as reliefs to afflicted Minds: He might have endeavoured to raise himself by reflecting on the happy Circumstances of his Royal State, on his Power, and Wealth, and Worldly Splendor; on the Love and Reverence that was paid him by his Subjects, on *his Fame*, that *was gone out into all Lands*, and on the *Fear of Him* that *was fallen upon all Nations*; on his potent and numerous Alliances, his signal Successes and Triumphs. But he renounces all these weak and insufficient Supports, and betakes himself to That, which was worth them all, and which alone could Administer true Comfort to him. *When I am in Heaviness, I will think upon God.*

And how can the pious Sons and Daughters of Afflictions better employ them-

themselves, than in looking up to him SERM.
that hath bruised them, and possessing VI.
their Souls in *Patience*, under the same
Thought, with which this good Prince
quieted his Grievs, *because it is Thy Hand,*
and Thou, Lord, hast done it? What Com-
fort and Composedness of Mind must it
afford them, to consider, that these are
the Chastisements of a kind Father, who
means them for our good, and *doth not*
willingly afflict, or grieve the Children of
Men, but even in his Wrath thinketh up-
on Mercy: and *will with the Temptation*
also make a way to escape, that we may be
able to bear it?

Let us imitate the Pattern, which this
Royal Sufferer hath set us: Let us follow
this Excellent Guide; by laying hold of
the Remedy, which he found so success-
ful, in the Day of Visitation. Let us,
throughout the whole Course of our
Lives, take care to make the Thoughts
of God so present, familiar, and com-
fortable to us here, that we may not be
afraid of appearing Face to Face before
him hereafter. Let us so inure our Minds

to

SERM. to those faint Views of him, which we
 VI. can attain to in this Life, that we may
 be found worthy to be admitted into the
 Blessed Vision of him in the next, when
*in his Presence there will be Fulness of
 Joy, and at his Right Hand Pleasures
 for evermore.*

*To Him, Father, Son, and Holy Ghost,
 Three Persons, and One God, be as-
 cribed by Us, and all Men, all possible
 Adoration and Praise, Might, Ma-
 jesty, and Dominion, Now, and for
 Evermore. Amen.*





A

SERMON

Preach'd before the

RIGHT HONOURABLE the

LORD MAYOR, &c.

AT

St. BRIDGET'S,

On Tuesday in Easter-Week, April 26, 1709.



VOL. II.

E

To the RIGHT HONOURABLE

Sir Charles Duncombe,

Lord Mayor of London.

MY LORD,

I Send this Sermon, now Printed, to Your Lordship, at whose earnest and repeated Desire I Preach'd it; for whom I profess my self, on many Accounts, to have a particular Regard, and whom I shall, at all times be ready, in all Christian Services, to obey.

Illness and other Reasons, with which it is unnecessary to trouble the World, or Your Lordship, have so long retarded the Publication of this Discourse, that it may seem less proper, and seasonable,
in

DEDICATION

III

in One or Two Passages of it: These I mean, where a near Prospect of Peace is mention'd. For it hath pleas'd God, since it was Preach'd, to remove that great Blessing farther from us, and place it more out of Sight: not I hope without a merciful Intention of giving us, in his good Time, what we have not now ask'd in such a Solemn Manner as became us; and of enhancing the Value of the Gift, by the Delay of it. I am sure, how long soever we may wait for it, it will be bestowed much sooner than we shall deserve it.

My Lord,

The Subject of this Discourse is Charity; and the Design of it is to stir up the Minds of those, whom God's good Providence hath bless'd with great Abundance; and, by that Means, with a Power of Blessing many others. On this Account (without other Considerations) I could not have pitch'd on a Name, to which I might have inscribed it more properly than that of your Lordship. I

DEDICATION.

offer it to You, my Lord, with all Respect that becomes me; and with hearty Wishes, that the earthly Felicities you possess, may, by your wise and good Use of them, lead to the Enjoyment of those which are Eternal, I am

YOUR LORDSHIP'S

Most Obedient humble Servant,

June 11,
1709.

FRANCIS ATTERBURY.



LUKE

LUKE X. 32.

*He came, and looked on him, and passed
by on the other side.*

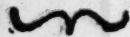
THESE Words are Part of our Sa-
viour's Parable, concerning the
Traveller, that *fell among Thieves; who
stripped, and wounded him, and left him
half dead.* It happened that some Pas-
sengers soon afterwards came that Way,
and among the rest, a *Levite*; who
hearing the Groans of the wounded Per-
son, or, perhaps, having an obscure View
of him at a Distance, came nearer to in-
form himself more particularly of the
Matter: And, when he had done so,
stay'd not to assist, or comfort that mi-
serable Man; but retir'd immediately,
and pursued his Journey. *He came, and
looked on him, and passed by on the other
side.* It seems to be intimated in these
Words, that this Passenger felt some de-
gree of Concern, at the sight of so mo-
ving an Object, and therefore withdrew

S E R M. himself in haste, as not being willing to

VII. indulge it. Doubtless, he was not void
 of all Compassion, nor wholly ignorant
 of his Duty in such a Case, but he made
 a shift to excuse himself from the Necessity
 of performing it. " His Journey
 " might require the utmost Haste, and
 " why should he interrupt it to no Pur-
 " pose? For he could be of no Use to
 " the wounded Person, nor had any man-
 " ner of Skill in Surgery : It was possible,
 " that the same Band of Robbers might
 " light upon him also, if he stay'd longer
 " in that Place ; or, perhaps, there might
 " be a Feint, a Contrivance in the Mat-
 " ter, to draw him into some secret Ambush." By such Pretences as these he
 seems to have satisfy'd himself, and stifled
 the Sentiments, which Natural Pity and
 Religion could not but suggest to him :
He came, and looked on the stripped and
wounded Traveller, and passed by on the
other side. A lively Image, this, of the
 Indifference and Neglect, with which too
 many of us too often look on real Objects
 of Charity ; and of the *Excuses*, by which

we endeavour to justify such Neglects, SERM.
and to deceive ourselves into an Opinion, VII.
that they are not culpable; It shall be
my Business, in what follows, to consider
the *Pleas*, that are commonly made use
of to this Purpose, and to shew the *In-*
sufficiency, and *Weakness* of them. For,
indeed, These are the most ordinary, and
most effectual Impediments to the Exer-
cise of Charity. 'Tis not, because we
are ignorant of the Important Nature of
this Duty, and of the great Stress that is
laid upon it in Scripture; of the Motives
which invite, and of the Obligations
which bind us to the Performance of it:
I say, it is not on any of these Accounts,
that we neglect the Practice of Charity;
but because we look upon our selves, as
exempted from the General Rule, by
vertue of some false *Pleas* and *Pretences*,
which we set up; and which I shall now,
therefore, particularly enumerate, and ex-
amine: not without an Eye, all along,
on those excellent *Institutions of Cha-*
riety, which it is the peculiar Design of
P 4 this

SERM. this Annual Solemnity to promote, and
 VII. encourage.



I. And the first and chief Plea, under which Men generally take Shelter, is that of *Inability*. " Their Circumstances will not permit them to become Benefactors; the Publick Weight of *Taxes*, the General Decay of *Traffick*, and some particular *Losses*, they have felt, lie heavy upon them; their *Families*, and their *Creditors*, do of Right lay Claim to all they possess; and it would be an Injury to both, should they otherwise dispose of it. The Care of the Poor is not committed to Them, but to the Rich, and Prosperous, and Childless."

Luke xii.
 48.

Now, it is true, that from These the most bountiful Supplies are expected; These are the great Springs, that chiefly feed the general Current of Charity; for to whom much is given, of them shall be much required. However, there is still a Proportion due even from Those, who are not bless'd with their Affluence; and, before we can excuse our selves from paying

ing it, it will behove us to consider — SERM.
Whether there be no unnecessary Ex- VII.
pences, that we support; such, as are
unsuitable to our Circumstances, and the
Duties of our Rank and Station do not
require; whether we were too Mag-
nificent and Sumptuous in our Table,
and Attendance; in our Attire and Fur-
niture; in our Houses and Gardens of
Pleasure: Whether we do not squander
away some Part of our Fortune at Play,
or indulge some costly Vice, which eats
up all we have to spare from the reason-
able Conveniences of Life, and the just
Demands of our Family. For, if any
of these be the Case, we have no Right
to plead Inability, in respect of Works of
Mercy, which our Faults, and our Fol-
lies only hinder us from promoting; but
ought immediately to retrench those su-
perfluous Expences, in order to qualify
our selves for the Exercise of Charity.

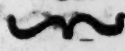
The *Publick Burthens*, tho' they may
be a good Reason for our not expending
so much in Charity, as perhaps we might
otherwise do, yet will not justify us in
giving

SERM. giving Nothing; especially, if, as those
 VII. Burthens increase, we take care to im-
 ~~~~~ prove in our Frugality and Diligence;  
 Virtues, which always become us, but  
 more particularly in Times of War, and  
 Publick Expence; however a dissolute  
 People, whom God (in spite of all their  
 Vanities and Vices) has bless'd with Suc-  
 cess, may at present disregard them.

Our private *Losses* and *Misfortunes*  
 may indeed unqualify us for Charity:  
 But it were worth our while, seriously  
 to reflect, whether they might not ori-  
 ginally be in some measure owing to the  
 want of it; I mean, whether such Losses  
 may not have been inflicted by God, as  
 a just Punishment of our former Avarice  
 and Unmercifulness, when we had it  
 more in our Power than now (and yet  
 had it as little in our Will) to be Chari-  
 table. And if so, can we take a surer  
 or nearer Way towards repairing those  
 Losses, than by betaking our selves to  
 the Practice of that Duty, the Omission  
 of which occasion'd them? For the Lips

Pro. xxviii. of Truth have said; *He that giveth unto*  
 27. *the*



*the Poor shall not lack. The Liberal Souls* **ERM**  
*shall be made Fat; and he that watereth,* **VII.**  
*shall be watered also himself.* 

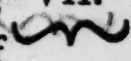
Our Children and Families have indeed a Right to inherit our Fortunes; but not altogether in Exclusion to the Poor, who have also a Right (even God's Right) to partake of them. As, therefore, we ought not to defraud our Children, for the sake of the Poor; so neither ought we to rob the Poor of their Share, for the sake of our Children: For this is a kind of Sacrilege, and may prove an eating Canker, and a consuming Moth in the Estate that we leave them. Have thy Children a due Sense of Religion? They will be pleas'd, that thou hast made a Pious Disposal of such a Part of thy Fortunes, as will sanctify and secure the rest to them: Are they Ungracious and Dissolute? Thou hast the less Reason in thy Charitable Distributions to regard them; who, perhaps, when thou art gone, will be the most forward to tax thy needless Parsimony, and will spend in Riot, what was sav'd by Uncharitableness.

Out

SER. M. Out of a tender Concern, therefore,  
 VII. for the Welfare of thy Family, that very  
 Concern, which makes thee shut thy  
 Hand to the Poor, open it, and scatter  
 among them a proper Portion of the  
 good Things of Life; *and be not Faithless  
 but Believing*, that Thou, and They shall  
 be Blessed in thy Deed: for there is that  
 Scattereth, and yet Increaseth; and there  
 is that withholdeth more than is meet, but  
 it tendeth to Poverty.

Prov. xi.  
 24.

As to the Excuse drawn from the *De-  
 mands of Creditors*, if it be real, it is un-  
 answerable: For no Alms can be given,  
 but out of what is properly our Own;  
 and nothing is our Own, but what re-  
 mains to us, after all our just Debts are  
 satisfy'd. However, there is one sort of  
 Debt, which, to whomsoever it is Owning,  
 can only be Paid to the Poor; I mean,  
 when, in the Course of our Dealing, we  
 have either done Wrong ignorantly, or  
 have afterwards forgotten the Wrong,  
 which we at first knowingly did; or  
 have not within our Memory, or Reach,  
 the Persons to whom we did it. In such  
 Cases

Cases, all the Reparation we are capable SERM.  
of making, is, to bestow, what was thus VII.  
gotten by Injustice, on proper Objects of   
Charity. Which is agreeable to the good  
Pattern set by *Zaccheus*; *Behold, Lord,* Luke. xix.  
*says he, the half of my Goods I give to the* 8.  
*Poor, and if I have taken any thing from*  
*any Man — I restore him four-fold.* He  
resolves to make *Personal Restitution*,  
where the Wrong can be discover'd and  
the wrong'd Person reach'd; and where  
they cannot, to make the best Amends  
in his Power, by substituting the Poor  
in the Room of the injur'd Party. An  
Example, worthy to be imitated by all  
those, who are Conscious, or Jealous, that  
some unlawful Gain may (like the *Nail*  
*betwixt the Joinings of the Stones*) have  
*stuck fast* to them, *between buying and sel-*  
*ling.* The best way of satisfying that  
Debt (which deserves to be consider'd as  
well as other Debts) is by casting a Sin-  
Offering (as it were) into some of these  
Publick Funds and Receptacles of Chari-  
ty; which are not more useful to the  
Poor, than to the Rich of this great Ci-  
ty:



SER.M. ty: for if they afford the One Relief,  
 VII. they give the Other also (what they some-  
 times may, in order to the Quiet of their  
 Consciences, equally want) an happy Op-  
 portunity of bestowing it.

Hitherto of the first Excuse for Unchar-  
 itableness, drawn from pretended *Inabi-*  
*lity*; which I have consider'd the more  
 largely, in its several Branches, because  
 it is, of all others, the most General and  
 Prevailing Illusion: I proceed now to  
 reckon up other Pleas and Pretences,  
 which, not being of equal weight, shall  
 be handled more briefly. For,

II. There are those that plead *Unsettled*  
*Times*, and an *Ill Prospect of Affairs*  
 (whether wrongly, or rightly, is not the  
 Case; but there are those that plead these  
 things) as Impediments to the Exercise  
 of Charity. For, in such an uncertain  
 World, who knows, but that he may  
 want to Morrow what he gives to Day?  
 Who knows, what the Fate of these  
 Publick Charities may be, which are now  
 so fair and flourishing?

But,

But, if this be a good Objection, it SERM.  
will at All Times, equally hinder us from VIL  
abounding in the Offices of Charity,   
since there is no Time, when we may not  
entertain such Conjectures as these, and a-  
larm ourselves with such Fears and Fore-  
bodings. *He that observeth the Wind,* Eccl. xi. 4.  
*shall not sow; and he that regardeth the*  
*Clouds, shall not reap,* says the Wiseman,  
in this very Case, and of these very Pre-  
tences: He that too curiously observes the  
Face of the Heavens, and the *Signs of*  
*the times,* will be often withheld from  
doing what is absolutely necessary to be  
done in the present Moment; and, by  
missing his Seed-Time, will lose the Hopes  
of his Harvest. And, therefore, the Coun-  
sel there given by the same Pen is, *In the* Ibid. v. 6.  
*Morning sow thy Seed, and in the Even-*  
*ing withhold not thy Hand: for thou know-*  
*est not, whether shall prosper, either this*  
*or that; or whether they both shall be a-*  
*like good.* Neglect no Opportunity of doing  
Good, nor check thy Desire of doing it,  
by a vain Fear of what may happen to thy  
self, or to Others, after thou hast done it.  
It

SER M. *It is not for thee to know the Times and*  
 VII. *the Seasons, which the Father hath put*  
 Acts. 7. *in his Power.* This only thou know-

est, that the present Season, whatever it be,  
 is a Season of Beneficence. Do thy Duty  
 in it, and leave the Event to Providence:

for whether thy Work prosper, or not,  
 Thou thy self shalt surely prosper for the  
 sake of it, and not miss of thy Reward.

The Blessed *Jesus* went about doing good  
 under all the discouraging Circumstances  
 imaginable. Let us imitate his Example

and repress our Curiosity as to the Issues  
 of things, by carrying ever in our Ears  
 the Reproof he gave to the over-inquisti-

John xxi. tive Disciple, *What is that to thee, follow*  
 22. *thou me!* If we will not impart the good

Things of Life to others, till we are sa-  
 tisfy'd that we shall never want them our  
 selves; we must wholly shut up our  
 Hands, and harden our Hearts towards  
 the Poor: For no Man, not even the  
 most Wealthy, and Great, and Power-  
 ful among the Sons of Men, is exempt  
 from the Chances of Human Life, and the  
 Vicissitudes of Fortune. If we will not

en-



encourage Publick Works of Beneficence, S E R M.  
till we are secure, that no Storm shall VII.  
overturn, what we help to build; there  
is no Room for any Exhortations to  
Charity, since there is no guarding against  
such Hazards and Accidents. However  
(blessed be God!) those Charities which  
we now meet to promote, do, of all others,  
the least lye open to such Exceptions, and  
Surmises. For they are not New-fangled  
Devices of Yesterday, whereof we have  
had no Knowledge, no Experience; but  
are (most of them) as old as the Reformation  
itself, and have flourish'd together with it,  
and by it: so that, after above an Age and  
an half's Trial of them, we can judge surely  
of their useful Nature and Tendency, and  
safely prophesy their Continuance. They  
have stood the Test of all Times and  
Revolutions; even of such as scarce spar'd  
any thing that was truly Sacred and Venerable.  
When Sacrilegious and Rebellious Hands  
had *raised* the Church, *even to the Foundation thereof*,  
and laid the Honour of the Crown low in  
the Dust; yet still, struck with a Re-  
VOL. II. Q verence

SER M. verence for these awful Charities, they

VII. suffer'd them to stand undiminish'd, un-  
 touch'd, amidst the common Ruins: and  
 what the Malice and Frenzy of that  
 Time spar'd, we have Reason to hope,  
 may continue for ever: But

III. There are many Men sensible e-  
 nough of their Obligations to Charity,  
 and resolv'd, some time or other, to  
 discharge them: but they desire to be  
 excus'd from that Duty for the present,  
 and put it off, perhaps, to a *Will*, and a  
*Death-Bed*, and think it sufficient, if they  
 begin to do Good in the World, any time  
 before they leave it. A very fatal Error!  
 and very fruitful of ill Consequences! For  
 a Death Bed Charity is no better, in its  
 kind, than a Death-Bed Repentance;  
 which ought not indeed to be neglected  
 (because it is the best thing we can do in  
 those Circumstances,) but yet cannot be  
 rely'd on. Seldom do Either of these  
 proceed from a Principle of Goodness;  
 nor are they owing to a Love of Virtue,  
 but to a Fear of Punishment. However,  
 God

God forbid that I should condemn, or discourage either of them, any farther than is requisite to awaken us into an earlier Sense of our Duty, and of the Dangers with which such Delays are attended! Indeed, when a Man has liv'd in the Practice of Charity, he may also die in it with Comfort. But of what great Worth can that Sacrifice be, which we never had the Heart to offer, till it was going to be snatch'd out of our Hands? If we part with That only which we can keep no longer, *what Thank have we?* Whatsoever we employ in Charitable Uses, during our Lives, is given away from our selves; what we bequeath at our Deaths is given from others only, our nearest Relations, and Friends, who, else, would enjoy it. Besides, how many Testamentary Charities have been defeated, by the Negligence, or Fraud of Executors? By the Suppression of a Will! The Subornation of Witnesses, or the corrupt Sentence of a Judge? How preposterous is it, never to set about Works of Charity, whilst we our selves can see

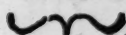
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them



SER M. them perform'd; and then only to intend  
 VII. the doing them, when it will be in the  
 ~~~~~ Power of another, to frustrate this good  
 Intention? Nay, but be Thou thy own
 Executor, in such Cases, as much as is possible. Inure thy self betimes to the Love
 and Practice of good Deeds: for the longer
 Thou deferrest to be acquainted with them
 the less every Day Thou wilt find thy self
 dispos'd to them. Age itself, that weak-
 ens all other Passions and Desires, adds
 to our Unnatural Love of Money; and
 makes us then most fondly hug and re-
 tain the good Things of Life, when we
 have the least Prospect, our selves, of
 enjoying them. He only, who hath had
 an early Relish of the Pleasures of Bene-
 ficence, will then be persuaded to abound
 in it; will be *ready to give, glad to distri-*
bute. Wherefore teach thy self this Les-
 son, while it is to be taught; and begin
 this very Day, to practise it, by setting
 apart something out of thy Stock, for the
 Use of some One of these Excellent Cha-
 rities; which require Supplies from Day
 to Day: and why, then, if thou art not
 unable,

unable, and dost ever intend, shouldst thou S E R M.
at all defer, to bestow them? Again, VII.



IV. It is alledg'd, that the increase of Charity, tends often to the increasing and multiplying the Poor; and by that means, proves a Mischief to the Commonwealth, instead of a Support and Benefit. And, it must be allow'd, that, with regard to our private Distributions of Charity, there may be some truth in the Observation. The Proneness of good Men to commiserate Want, in whatsoever shape it appears, and from whatever Cause it may spring; their Easiness to relieve Cheats and Vagabonds, and to be wrought upon by the Importunities of Clamorous Beggars, are, doubtless, one reason, why our Poor are so numerous; and encourage many to depend upon the Merciful for their Support, who might otherwise seek it from their own Industry and Labour. And, therefore, of the Charity, which we this way bestow, much, I fear, is misapply'd; and I would far rather be an Advocate for the Retrenchment, than the Increase of

SERM. it. But in our *Publick* Charities, (such
VII. particularly, as adorn this great City, and
beautify this Solemnity) there is no danger of Excess; no room to fear, lest, by the overflowing Bounty of Benefactors, they should ever swell beyond the Necessities of Those, who have a real Occasion for them. For they are not like the Charitable Foundations in the Church of *Rome*, whose Number, Wealth, and dazzling Splendor, exceeds all the Demands, and the Design of Charity, and raises Envy rather than Compassion, in the Breasts of Beholders. These are, indeed, superfluous Charities; Conveniences to private Persons, but of no real Advantage to the Publick: instead of being Receptracles for the truly Poor, they tempt Men to pretend Poverty, in order to share the Advantages of them. The Charitable Institutions, for which I plead, are of another Nature and Tendency; Calculated, not for Ostentation, but Use; to answer the chief Ends of Human Life, and the necessary Wants of Human Nature: and the more, therefore, they are
enlarg'd,

enlarg'd, the more useful still will they be; nor can the Liberal Hand ever be too Liberal in supplying them. At least, that cannot happen, till some Ages hence; when, therefore, it will be time enough to enter on such a Consideration. The

Vth and Last Thing (I shall mention) by which we are apt to excuse our Backwardness to good Works, is, the Ill Success, that hath been observed to attend well-design'd Charities; with relation both to the *Objects*, on which they are plac'd, and the *Hands*, through which they are convey'd. The first do often prove unworthy of our Bounty, and the latter may sometimes divert and misapply it. But, what then? Shall we be discouraged from any Attempt of doing good, by the Possibility of our failing in it? How many of the best Things, that were ever done for the World, would, at this rate, have been left unattempted? Our Part is, to chuse out the most deserving Objects, and the most likely to

SERMON answer the Ends of our Charity; and

VII. when that is done, all is done, that lies
 in our Power: the rest must be left to
 Providence. What we bestow on these

Occasions, is given by us, *not as unto
 Men; but as unto God*; for his Sake, and
 in obedience to his Commands. And,
 with him, the Value of our Gift depends
 not on the Success of it: For it is true,
 in this Sense also, what the Apostle af-

2 Cor. viii. 12. firms, That, *if there be first a willing
 Mind, it is accepted, according to that
 a Man hath, and not according to that
 he hath not*—according to that a Man
 hath, i. e. a sincere Intention of doing
 good; and not according to that he
 hath not in his Power, the effectual Ac-
 complishment of that Intention. Shall
 We repine at a little misplac'd Char-
 ity, We, who could no way foresee the
 Effect; when an All-knowing, All-wise
 Being, (whom it is our Duty, and our
 Happiness, to imitate) showers down every
 Day his Benefits on the Unthankful and

Mat. v. 45. Undeserving? For he *maketh his Sun to
 rise on the Evil and on the Good, and
 sendeth*

sendeth Rain on the Just and on the SERM.
Unjust. He hath blessed *Us*, even *Us*, VII.
the most Sinful and Ungrateful People in
the World, with Victory, and Triumphs,
and a near Prospect of Peace, beyond,
not only our Deserts, but our very Hopes,
and without any Probability of our em-
ploying these Blessings to the good Pur-
poses, for which they were intended—
I mean, the Advancement of His Glory,
and the Salvation of our Own Souls. *Be* Mat. v. 48.
ye, therefore, merciful, as your heavenly
Father also is merciful; even to Objects,
that may, perhaps, prove unworthy of
your Bounty, and never answer the De-
sign of it. And yet this I must say, in
behalf of several of those Ways of Well-
doing, which are now recommended to
you, that they are, of all others, most
likely to attain their End, and to bring
forth Fruit; Those, I more particularly
mean, which relate to the *Education of*
Poor Children. For the force of Education
is so great, that, by the means of it, we
may mould the Minds and Manners of
the Young into what Shape, what Form
almost

SER M. almost we please; and give them the Impressions of such Habits, as shall ever afterwards remain: And, therefore, in the promoting of This sort of Charity, we act under the pleasing View, and, indeed, under the utmost Assurance of Success; if a due care be but taken by Those, who have the Conduct of Our Bounty. And it is a certain Proof, that such a Care hath always been taken by the Worthy Governors of These, and the Rest of the City-Charities; that they have thriven, and prosper'd gradually from their Infancy down to this very Day: as they could never have done, if the Integrity, and Prudence, and Godly Zeal of Those, by whom they were administred, had not been as conspicuous all along, as the Excellence and Usefulness of the Charities themselves. To this wise Management it is owing, that the Stream of Beneficence, which at first was not great, hath, by several Rivulets, which have since fallen into it, in its Course, wonderfully enlarg'd its Current, and grown wider and deeper still, the farther it hath flow'd.

Even

Even at this Day there are not wanting **SERM.**
Some, who, struck with the Beauty and **VII.**
Usefulness of these Charities, and observing the Care and Fidelity with which they are directed, break through all the Difficulties and Obstructions that now lie in the Way towards advancing them. Notwithstanding the General Decay of Traffick, and the growing weight of Taxes, and the many Rival-Charities which have been lately Erected; notwithstanding an Universal Dissolution of Manners under which we groan; notwithstanding the prevalence of Infidelity and Prophaneness, and of that Irreligious Scorn, with which good Men, and good Designs are now publickly treated; yet still, I say, there are Some, who please themselves in patronizing and encouraging these useful Designs, and in rendring them every day more Useful, and more Amiable. May God continue the Zeal of such Persons, and increase their Number!

It will, I am persuaded, conduce to this End, to have a true Account of the present State and Wants of the several
Foun-

SERMON. Foundations of Charity, belonging to
 VII. this City, now laid before you,



Here the REPORT was read.

You have heard, what the present Condition and Exigencies of these several Charities are, and I doubt not, but you are dispos'd, and resolv'd, according to your several Abilities, to do somewhat towards the Supply of them. Your own merciful Temper, and the Application, I have already made, of what has been offer'd, under each particular Head of Discourse, might render a solemn and form'd Exhortation needless. You are thoroughly acquainted with the Extensive Nature and Influence of these Admirable Designs, and possess with a true Sense of their Beauty and Usefulness: You have a near and daily-Experience of the Uprightness, Wisdom, and Frugality with which they are conducted; the pityable Persons, reliev'd in these several Ways, are constantly under your Eye, and Observation; and therefore I do, in their behalf,

behalf, appeal to your own Knowledge, ^{S E R M.}
and very Senses, which persuade more ^{VII.}
powerfully than any Arguments: If the
moving Objects themselves, with which
you familiarly converse, be not Eloquent
enough to raise Compassion, mere Words,
I fear, will scarce be effectual. How-
ever, for the sake of those, who have not
such affecting Opportunities, and yet
may be well-inclin'd to Works of Mercy;
somewhat I shall say of the several In-
stances of Charity, to which the *Report*
(now read to you) refers.

There is a Variety in the Tempers even
of good Men, with relation to the dif-
ferent Impressions they receive from dif-
ferent Objects of Charity. Some Persons
are more easily and sensibly touch'd by
one sort of Objects, and some by another:
But there is no Man, who, in the variety
of Charities now propos'd, may not meet
with that which is best suited to his In-
clination, and which of all others he
would most desire to promote and cherish.
For here are the Wants of grown Men,
and Children; of the Soldier, the Sea-
man,

SERMON. man, and the Artificer; of the Diseas'd,
 VII. the Maim'd, and the Wounded; of Distracted Persons, and Condemn'd Criminals; of sturdy wandring Beggars, and loose disorderly Livers; nay, of those who counterfeit Wants of all kinds, while they really want nothing but due Correction and hard Labour; at one view, represented to you. And surely, scarce any Man, who hath an Heart capable of Tenderness, can *come and look on* all these sad Spectacles at once; and then *pass by on the Other side*, without extending a merciful Hand to relieve any of them.

Some may delight in building for the Use of the Poor; others in Feeding, and Cloathing them, and in taking Care that Manual Arts be taught them: Some, in providing Physick, Discipline, or Exercise for their Bodies; others, in procuring the Improvement of their Minds by useful Knowledge: Some may please themselves in redressing the Mischiefs occasion'd by the wicked Poor; others, in preventing those Mischiefs, by securing
 the

the Innocence of Children, and by imparting to them the unvaluable Blessing of a Virtuous and Pious Education: S E R M.
VII. Finally, Some may place their chief Satisfaction in giving secretly what is to be distributed; Others, in being the open and avow'd Instruments of making and inspecting such Distributions. And whoever is particularly dispos'd to any one or more of these Methods of Beneficence, may, (I say) within the Compass of those different Schemes of Charity, which have been propos'd, find room enough to exercise his Christian Compassion. To go over them particularly—

Hast thou been Educated in the Fear of God, and a strict Practice of Virtue? Was thy tender Age fenced and guarded every way from Infection by the Care of wise Parents and Masters? And shall not a grateful Relish of thy own great Felicity, in that Respect, render thee ready and Eager to procure the same Happiness for Others, who equally need it? Shall it not make thee

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the

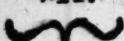
SERMON. the Common Guardian as it were, of
 VII. Poor Orphans, whose Minds are left as
 ~~~~~ Uncloathed and Naked altogether, as  
 their Bodies; and who are expos'd to all  
 the Temptations of Ignorance, Want,  
 and Idleness?

Art thou a true Lover of thy Country?  
 Zealous for its Religious and Civil Inter-  
 rests? and a chearful Contributor to all  
 those Publick Expences which have been  
 thought necessary to secure them, against  
 the Attempts of the Common Enemy and  
 Oppressor; is the near Prospect of all the  
 Blessings of Peace welcome and desirable  
 to thee? and wilt thou not bear a ten-  
 der Regard to all those, who have lost  
 their Health and their Limbs in the  
 rough Service of War, to secure these  
 Blessings to thee? Canst thou see any  
 one of them lye by the way, as it were,  
*stripp'd, and wounded, and half-dead;*  
 and yet *pass by on the other side*, without  
 doing as much for thy Friend, as that  
 good *Samaritan* did for his Enemy, when  
 he had *Compassion on him*, and went  
 to

*to him and bound up his Wounds, pouring* SER M.  
*in Oil and Wine, and brought him to an* VII.  
*Inn (or House of Common Reception; so*  
*the Word,  $\pi\alpha\rho\delta\omicron\chi\epsilon\acute{\iota}\nu$ , signifies) and took*  
*care of him?*

Have thy reasoning Faculties been e-  
 clips'd at any Time by some accidental  
 Stroke? by the mad Joys of Wine, or  
 the Excess of Religious Melancholy? by  
 a Fit of an Apoplexy, or the Rage of a  
 burning Fever? and hast Thou, upon  
 thy Recovery, been made sensible, to  
 what a wretched State that Calamity re-  
 duc'd thee? and what a sad Spectacle, to  
 all thy Friends and Acquaintance, it ren-  
 der'd thee? And shall not this Affliction,  
 which thou hast felt thy self, or perhaps  
 observ'd in others, who were near and  
 dear to thee; shall it not lead thee to  
 Commiserate all Those, who labour un-  
 der a settled Distraction? who are shut  
 out from all the Pleasures and Advan-  
 tages of Human Commerce; and even  
 degraded from the Rank of Reasonable  
 Creatures? Wilt thou not make Their  
 Case, Thine? and take Pity upon Them,

SER M. who cannot take Pity upon themselves?

VII.  Wilt thou not contribute, to the best of thy Power, either towards restoring the defac'd Image of God upon their Souls; or (if that cannot be done) towards supporting them, for a while, under a Charitable Confinement, where human Nature may be rescu'd from that Contempt, to which such Objects expose it?

Once more; Hast thou suffer'd at any time by Vagabonds and Pilferers? hath the Knowledge, or Opinion of thy Wealth expos'd thee to the Attempts of more dangerous and bloody Villains? have thy unquiet Slumbers been interrupted by the Apprehension of nightly Assaults, such as have terrify'd, and perhaps ruin'd some of thy unfortunate Neighbours; Learn from hence duly to esteem and promote those useful Charities, which remove such Pests of human Society into Prisons and Work-Houses, and train up Youth in the Ways of Diligence, who would otherwise take the same desperate Courses: which reform the Stubborn by Correction, and the Idle by hard Labour; and would, if carry'd



carry'd to that Perfection of which they SERM.  
are capable, go a great way towards VII.  
making Life more comfortable than now  
it is, and Property it self more valu-  
able.

These are the several Ways of Benefi-  
cence, which you are now call'd upon  
to Practise. Many Arguments might be  
urg'd, to induce you to it: but I am sen-  
sible, I detain You too long; and, there-  
fore, shall use but One; however such  
an one, as is equal to many, and can-  
not but have great Weight with all that  
call themselves Christians. It is this—  
That our Blessed Saviour went before  
us, in the Practice of every One of these  
*Four* Instances of well-doing, which I  
have now recommended to You.

His Compassion and Benignity towards  
*little Children* is observ'd by all the E-  
vangelists; and with such Circumstances,  
as shew, that he laid great Strefs upon  
this kind of Charity, and did, in a pe-  
culiar manner, recommend it to all his  
Followers. For, when *his Disciples re-  
buked those who brought Young Children*

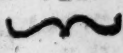
SERM. unto him, he was displeas'd, and said

VII. unto them, Suffer the little Children to  
 Mark x. come unto me, and forbid them not; for  
 13, 14, 15, of such is the Kingdom of God. Verily  
 16. I say unto you; Whosoever shall not re-

ceive the Kingdom of God, as a little Child, he shall not enter therein. And he took them up in his Arms, put his Hands upon them, and blessed them. It was impossible for him to have shew'd a greater Tenderness and Concern for the Infant-State, than by what he said, and did, on this Occasion. And, lest we should still be apt to disdain such humble Offices, and not to think them of Importance sufficient to employ our Thoughts; he farther assures us, that the Care of these *Little ones* is committed to *ministring Spirits*, who attend continually on this very Thing—I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven. And we cannot, surely, think it beneath us, to share with those glorious Beings, in such an Administration!

Matth.  
 xviii. 10.

As

As to the Cure of the *Diseas'd*, the SERM.  
*Maim'd*, and the *Infirm*, it was his fa- VII.  
 miliar and every Day's Employment; *I*   
*must work the Works of him that sent* John xi.  
*me* (says he, in relation to these very <sup>4</sup>  
 Cures) *whilst it is Day; The Night*  
*cometh, when no Man can work:* and,  
 therefore, the very last Miracle he did,  
 before his Day of working expir'd, and  
 he left this World, was the healing the  
 Ear of the high Priest's Servant, whom  
 St. *Peter* had wounded.

His Compassion towards the *Distracted*  
 and *Lunatick*, appears in divers Instances:  
 for Such many of those *Demoniacks* seem  
 to have been, whom he heal'd in great  
 Numbers. The Descriptions which the  
 Evangelists give of these wretch'd Ob-  
 jects, and of the several Symptoms with  
 which their Maladies were attended, are  
 very particular and moving; and shew,  
 that both our Blessed Lord and the Holy  
 Pen-Men of his Story, were deeply af-  
 fected with them. Hear the Account, gi-  
 ven by St. *Mark*, of one Instance of this  
 kind; *the Man with an unclean Spirit,*



SERM. *whose Name was Legion! He had his dwelling among the Tombs, and no Man could bind him, no not with Chains; because he had been often bound with Fetters and Chains, and the Chains had been pluck'd asunder by him, and the Fetters broken in peices; neither could any Man tame him. And always, night and day, he was in the Mountains, and in the Tombs, crying, and cutting himself with Stones. Our Saviour took Pity on him; and we find him soon afterwards sitting at Jesus Feet, cloathed, and in his right mind.*

Mark v.  
2, 3, 4,  
Ec.

John xi.  
15.

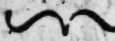
Nay, he himself was pleas'd to set us a Pattern also of that severe Charity, which consists in Corporal Punishment and Correction. For, when he saw the outward Court of the Temple profan'd by ungodly Merchandize; He, who was Meekness and Mildness it self, made a Scourge of small Cords, and drove these buyers and sellers out of the Temple, and overthrew their Tables. This he is expressly said to have done, at two several Passovers; and with so remarkable a De-

gree

gree of Holy Warmth and Indignation, S E R M  
 as made his Disciples apply to him what VII.  
 the Psalmist had said, *The Zeal of thine* Ibid. xi. 17.  
*House hath eaten me up!*

Ye see, Brethren, what a Divine War-  
 rant you have, for abounding in all those  
 Offices of Charity, which are this day  
 propos'd to you; and which the Saviour  
 of the World did not himself in Person  
 disdain to exercise. *If, therefore, there* Phil. xi. 1.  
*be any Consolation in Christ, if any Com-*  
*fort of Love, if any Fellowship of the*  
*Spirit, if any Bowels, and Mercies; ful-*  
*fil ye the Work, to which ye are invited,*  
*and appointed; Look not every Man* Ibid. iv.  
*on his own Things, but every Man also*  
*on the things of another! Let this Mind*  
*be in you, which was also in Christ Jesus;*  
 who did (as you have heard) in every In-  
 stance, what you are exhorted to do;  
 and, by so doing, *left us an Example,*  
*that we should follow his steps!* Let us  
 look up to him, not only as the *Author*  
 and *Finisher of our Faith*, but as the  
 perfect Rule and Measure of our Obedi-  
 ence; remembring, and applying, those  
 few,

SERM. few, but Emphatical Words, with which

VII. he concludes the Parable of the good  
 *Samaritan*, from whence my Text is  
 taken; *Go thou, and do likewise.* Which  
 God of his infinite Mercy grant, &c.







A  
S E R M O N

Preach'd before the  
Sons of the Clergy.

A T  
*Their Anniversary-Meeting,*

I N T H E  
C H U R C H of St. PAUL.

*Decemb. 6. 1709.*



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TO THE WORSHIPFUL

|                      |                      |
|----------------------|----------------------|
| Mr. John Tenison,    | Mr. John Markham,    |
| Mr. John Scott,      | Mr. Benajah Barret,  |
| Mr. Thomas Fulkes,   | Mr. John Bosville,   |
| Dr. Humphry Colmer,  | Mr. George Plaxton,  |
| Dr. John Friend,     | Mr. Joseph Sherwood, |
| Mr. Anthony Webster, | Mr. Augustin Martin, |

STEWARDS

For the Late

FEAST

OF THE

Sons of the Clergy.

GENTLEMEN,

*YOU* desir'd me to preach, and print  
this Sermon: I comply'd with You in  
both these Requests; tho' I had just Ob-  
jections to both of them. Permit me now,  
in my Turn, to ask one thing of You; a-  
gainst which, I think, there lies no Ob-  
jection:

*jection: That, as You have, with some Trouble and Expence, supported our Anniversary Meeting: so You would continue always to countenance it by Your Presence, and heartily to favour the honest and pious Design of it. There are, I believe, Two hundred Persons now living, who have gone before You in the Stewardship. If all these be as earnest and solicitous to promote this Charity, when out of that Office, as they were, when in it, we need not doubt, but that it will spread and enlarge itself every Year, more and more; as, God be thanked, it hath lately done, notwithstanding the great Discouragements under which it labours, by reason of the Publick Taxes, and its many new Rivals in the same Labour of Love, but chiefly, by reason of the growing Wickedness of Those, who, being Enemies to the Clergy, and to the Religion of Christ, must needs be Enemies to this particular Charity.*

*In composing this Discourse, I purposely declin'd all Offensive and Displeasing Truths,*



*Truths, as unseasonable at a Time peculiarly dedicated to the Exercise of Charity; not as in themselves misbecoming the Preachers of the Gospel: For I have learnt from One, who well knew and practis'd every Art of Spiritual Prudence so as to become all things to all Men, in order to save some; that there are also Times, when we must be instant in preaching the Word, tho' out of Season; and when They, who please Men, are no longer the Servants of Christ; Times, when that holy Παρηγορία, so much spoken of in Scripture, is necessary; even that undaunted Firmness of Mind, and Freedom of Speech, by which the Doctrine of the Gospel was disseminated at first, and must still be maintain'd. When such Opportunities offer themselves, God, I hope, will enable all Those, who wait at his Altar, to discharge a good Conscience, with equal Wisdom and Courage.*

*I have added, here and there in the Margins of the following Sheets, some Passages*

*Passages from St. Chrysostome; because they are not only very Apposite, but express'd also with great Life and Beauty: And I had Hopes, by the Means of them, to excite those of my Brethren, who are newly enter'd into the Ministry, carefully to peruse that Excellent Treatise, from which they are taken; a Treatise, which next to the Sacred Pages themselves, and the Offices of Ordination prescrib'd by our Church, is, I am persuaded, of the greatest Use to give us true Impressions of the Dignity, and Duties of the Priesthood, and to warm us into Resolutions of acting, in every case, as becomes our Sacred Character. I cannot but express my Satisfaction that a Learned Hand \* hath lately taken this Useful Piece out of St. Chrysostome's Works, and publish'd it in a*

\* Mr. Hughes of Jesus College, Camb.

*separate Volume.*

*Excuse me, Gentlemen, for mixing things of this Nature in an Address to You; which was design'd only to acquaint the World, Who are answerable for the*

*Publi-*

## DEDICATION.

*Publication of this Sermon; and to assure You, after the most proper manner, that I am*

**Your very affectionate**

**And most Humble Servant,**

*Dec. 23.*

*1709.*

**Francis Atterbury.**

**ROMANS**



## ROMANS xi. 16.

*—If the first Fruit be Holy, the Lump is also Holy; and if the Root be Holy, so are the Branches.*

**T**HE *Jews*, as they were the most remarkable People upon Earth, in many respects, so particularly in this; that they preserv'd the Pedigrees of their several Tribes, and Families with a more scrupulous and religious Exactness, than any other Nation in the World. SERM. VIII.

This Care was infus'd into them, and many ways cultivated by God himself, in order to ascertain the Descent of the *Messiah*, when he came, and to prove that he was, as the Prophets had foretold he should be, of the Tribe of *Judah*, and of the Lineage of *David*.

That Tribe indeed was most concern'd on this Account, to preserve their Genealogy entire. However, other Tribes there were, (for instance *Ephraim*) which, tho'

SER M. tho not entitl'd to this distinguishing Honour, yet set up their Pretences to it; and  
 VIII.  all of them, even without such a particular Claim, had great reason to glory in their common Descent from *Abraham*, *Isaac*, and *Jacob*; the peculiar Favourites of Heaven, to whom the Promise of the Blessed Seed was severally made. All of them, therefore, studiously cherish'd the Memory of their honourable Extraction, and carefully preserv'd the Evidences of it.

The Example of St. *Paul* is a Proof that their Zeal in this case was laudable. For even he himself, who was the Apostle of the Gentiles, in those very Epistles which he wrote to the Gentile-Converts (particularly to those of *Rome*; the proudest part of the Heathen World, and who had entertain'd the most contemptuous Opinion of the *Jews*) fails not to magnify the great Privilege of his Birth, and highly to value himself upon it. Twice we find him, not only boasting of his Parentage, as an *Israelite* at large, but particularizing his Descent from the Tribe  
 of

of Benjamin\*. He often and amply de-  
 clares the great Advantage, † which be-  
 long'd to the Seed of Abraham, as such;  
 to whom (as he speaks\*) pertaineth the  
 Adoption, and the Glory, and the Cove-  
 nants, and the Giving of the Law, and  
 the Service of God, and the Promises;  
 whose are the Fathers, and of whom, as  
 concerning the Flesh, Christ came. And  
 tho', as concerning the Gospel, they were,  
 he says, now Enemies thro' Unbelief, yet  
 still he affirms, that, as touching the E-  
 lection, or as the Elect People of God,  
 they are belov'd for the Fathers sakes.  
 And on this Foundation he builds an  
 Argument, of great Importance; for the  
 general Conversion of the Jews to the  
 Faith of Christ, when once the Fulness  
 of the Gentiles was come in: Then, he  
 says, God would provoke the Jews to  
 Emulation; so that They, seeing the uni-  
 versal Reception of the Gospel by the  
 Heathens, should be induc'd, at length,  
 to believe in Christ, as Abraham did, and,  
 following his Faith, should likewise share  
 his Reward: for, if the First-Fruit be

S E R M.

VIII.

\* Rom.

xi. 1.

Phil. iii. 5.

† Rom.

ii. 1, 2.

\* Rom.

ix. 4, 5.

Rom. xi.

28.

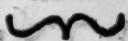


SERM. *holy, the Lump is also holy; and, if the*  
 VIII. *Root be holy, so are the Branches.*

By the *First-Fruit*, and the *Root*, in these words, we are to understand the three great Progenitors of the *Jews*, *Abraham*, *Isaac*, and *Jacob*; chiefly the First of them, who, being eminently *Holy*, and Dear to God, should derive a Blessing to his Posterity on that account, and prevail, at last, to have *Them* also accepted as Holy, and instated in the Favour of God. For, as the whole *Lump*, or Mass of Corn, under the Law, was hallow'd by the *Heave-Offering* \* of the *First-Fruits* dedicated to God; as the *Branches* partake of the Vigour and Virtues of the *Root* from which they spring; so the great Body of the *Jews* are accepted in *Abraham*, and sanctify'd by their Descent from him. They cannot, therefore, be finally rejected; but shall, in God's good time, be admitted to partake of all the Privileges and Benefits, which belong to that Sacred Alliance.

And this they shall attain to, partly in Virtue of the *Promise* made by God, when

\* Num. xv. 20. where the Words *Φίκαρον* and *ἀνέσπον* *χρῖ*, us'd by the Apostle, are likewise employed.

when he enter'd into the Covenant with SERM.  
*Abraham*; and partly also, in Virtue of VIII.  
those Principles of Piety and Goodness,   
which they derived from their Ancestors,  
and from the holy Law of God, com-  
mitted to their Custody; Principles, which  
tho' they might be obscur'd and buried  
for a time, yet would afterwards spring  
up, and bring forth Fruit; qualifying the  
Heirs of Promise for those Blessings to  
which God had ordain'd them.

All this I apprehend to be within the  
Intention of the Apostle's Discourse. For  
the *Holiness*, he speaks of, may be taken  
in a twofold Sense; either for that Ex-  
ternal and Relative Holiness, which be-  
longs to Persons, or things, offer'd to  
God, and appropriated particularly to his  
Honour and Service; or for those Inter-  
nal Graces and Qualities of Mind, which  
sanctify our Natures, and render us habi-  
tually holy. Both these *St. Paul* seems  
to point at, in the Words before us; and  
hath, therefore, purposely (if I mistake  
not) illustrated his Argument by two  
such Instances, as refer distinctly to Each

SERM. of them: For the Holiness of *the first*  
 VIII. *Fruits* and *the Lump*, is an Holiness  
 merely of *Institution, Outward, and No-*  
*minal*; whereas, by the Holiness of *the*  
*Root, and the Branches*, is to be under-  
 stood an Holiness of *Nature, Inherent,*  
*and Real*. So that the Apostle's Mean-  
 ing in this Passage, may after this man-  
 ner be more clearly represented, and ful-  
 ly express'd: " That the *Holiness* of the  
 " Patriarchs should, in both Senses of  
 " that Word, extend itself to their Pro-  
 " geny, and should one day visibly rest  
 " on all the Tribes of *Israel*: who, as  
 " by Virtue of their relation to *Abraham*,  
 " they were still nearly related to God,  
 " and particularly dear to him; so should  
 " they likewise inherit, and, in God's  
 " appointed time, exert the Faith and  
 " Virtues of *Abraham*; and, by that  
 " means, render themselves every way  
 " Objects of the Divine Favour and Be-  
 " nediction:" for, *if the First-Fruit be*  
*holy, the Lump is also holy; and if the*  
*Root be holy, so are the Branches.*

The



The Words, therefore, that I have SER M.  
chosen, will afford me a very natural VIII.  
Occasion of discoursing (in a way suit-  
able to the Design of this Annual As-  
sembly) concerning the great Advantages  
and Blessings to which the *Sons of the*  
*Clergy* are entitled, as the holy Posterity  
of holy Parents: Especially, if it can be  
shewn, that the Apostle's way of reason-  
ing was not confin'd to the Oeconomy  
and Nation of the *Jews*, but is of equal  
force also under the Christian Dispensa-  
tion. And of this I need produce no o-  
ther Proof than that single Passage of  
the same Apostle, in his first Epistle to  
the *Corinthians*; where he pronounces vii. 14.  
the Children of such Parents as were,  
One of them a Christian, and the other  
an Unbeliever, to be *clean* and *holy*, on  
the account of the Faith and Holiness  
even of one of those Parents. *For the*  
*unbelieving Husband* (says he) *is sancti-*  
*fy'd by the Wife, and the unbelieving*  
*Wife is sanctify'd by the Husband: else*  
*were your Children Unclean; but now*  
*are they Holy.* By the *Holiness* of the

S E R M. *Children*, here mention'd, I understand  
 VIII. the near Relation in which they stood to  
 God, as born from a Believing Parent,  
 and the Right which, on that account,  
 they had to be admitted into the Chri-  
 stian Covenant by Baptism. But how-  
 ever this Holiness be understood, 'tis  
 very plain, that it implies some peculiar  
 Advantage, some extraordinary Privi-  
 lege, which belong'd to these Children;  
 and as plain, that they were entitled to  
 that Advantage and Privilege (whatever  
 it was) on the account of their Paren-  
 tage. And, therefore, the Reasoning  
 made use of by St. *Paul*, in the Text,  
 holds equally with regard to *Jews*, and  
*Christians*; and will accordingly furnish  
 us with proper and pertinent Matter for  
 our ensuing Meditations.

*Men and Brethren*, Children of the  
 holy Stock, sacred to God by Descent,  
 not only from Christian Parents at large,  
 but from Christian Priests also; who  
 were, in an higher degree than others,  
*holy to the Lord*, even as the *Levites*  
 among the *Jews* had greater Sanctity  
 than

than the rest of the Tribes; to You, in SER M.  
a particular manner, appertaineth this VIII.  
Scripture, and the comfortable Assurance  
given in it, that *if the First-Fruit be holy,*  
*the Lump is also holy; if the Root be holy,*  
*so are the Branches.* Permit me there-  
fore, to apply it, after the same manner  
that I have explain'd it, by considering,

I. The great *Privilege, Honour, and Advantage* of our *Descent* from the *Christian Priesthood.*

II. The *Obligations* we are under of  
adorning our Sacred Parentage by an an-  
swerable Sanctity of Life and Manners;  
and of distinguishing ourselves as much  
by an *Inherent* and *Habitual*, as we are  
already distinguish'd by an *External* and  
*Relative Holiness.*

III. The *Blessings*, we may justly ex-  
pect will befall us, as they have already,  
I doubt not, befallen us, on both these  
Accounts.



SERM. I. The Priesthood hath in all Nations,  
VIII. and all Religions, been held highly venerate;

chiefly, in that Nation, which God selected to himself, and that Religion, which he prescrib'd to them. Now the *Levitical* Priesthood was only Typical of the Christian; which is so much more holy and honourable than That, as the Institution of *Christ* is more excellent than that of *Moses*. If, therefore, the *present Ministration* Be more glorious than the former, the Ministers more Holy; some Advantage must needs redound to the Offspring from the Dignity of the Parents. *Marriage, and a Bed undefiled, is honourable in all men*, and the Christian Priesthood is of all others most honourable; and, therefore, a Descent from the Marriage-Beds of those, who were vested with this Character, cannot but be Honourable.

I am sensible, we live in a Time, no ways favourable to these Pretensions; a Time, when our Order, which ought *highly to be esteemed in Love, for its Works*

*Works Sake*, is, on that very account, dis-  
 regarded; when we are so far from being  
 encourag'd to speak of our Profession in  
 those high Terms of Respect wherewith  
 the Faithful of the first Ages, and even  
 good Princes and Emperors themselves  
 always treated it, that the usual Titles  
 of Distinction, which belong to us, are  
 turn'd into Terms of Derision and Re-  
 proach, and every Way is taken by Pro-  
 fane Men, towards rendring us cheap and  
 contemptible; when the Divine Autho-  
 rity of our Mission and the Powers vest-  
 ed in us by the *High Priest of our Pro-  
 fession, Christ Jesus*, are publickly dis-  
 puted and deny'd, and the sacred *Rights  
 of the Christian Church* are scornfully  
 trampled on in Print, under an hypo-  
 critical Pretence of maintaining them.

However, let not these Indignities dis-  
 courage us from asserting the just Privi-  
 leges and Preeminence of our holy  
 Function and Character: Let us rather  
 imitate the couragious Example of *St.  
 Paul*, who chose then to *magnify his Of-  
 fice*, when ill Men conspir'd to lessen it.

Shall

SER. M. Shall the Sons of *Belial* set themselves  
 VIII. to decry our Order, and by that means  
 to disgrace our Birth? and shall not the  
 Sons of *Levi* vindicate both by *speaking the Truth in Christ*, though they may  
 be thought to *speak as it were foolishly in the Confidence of boasting?*

If then Others may be allow'd to glory  
 in their Birth, why may not We? whose  
 Parents were called by God to attend on  
 him at his Altar? were entrusted with the  
 Dispensation of his Sacraments, with the  
 Ministry of Reconciliation, with the Power  
 of Binding and Loosing? were set apart  
 Acs. xi. 28. to take heed to the Flock of Christ, over  
 which the Holy Ghost made them Overseers,  
 and to feed the Church of God, which he purchas'd with his own Blood?

Tit. ii. 15. to hold forth the word of Life, to speak,  
 to exhort, and to rebuke with all Authority? If any Station, any Employment  
 upon Earth be honourable, Their's was;  
 and their Posterity therefore have no reason  
 to blush at the Memory of such an  
 Original.



The Fountain of all Temporal Honours **SERM.**  
is the Crown; but the Fountain of the **VIII.**  
Regal Power and Dignity itself, is God:  
From whom also *our Fathers according*  
*to the Flesh* receiv'd their Priestly Autho-  
rity and Character, by the Intervention  
of Men, in like manner authoriz'd by  
God for that holy purpose; and under  
Him, and Them, were the Ministers of  
his Spiritual Kingdom; *wherein* We,  
their Descendants (and many of us call'd  
to the like Administration) *do rejoice,*  
*yea and will rejoice.*

If those, who stand before Earthly  
Princes, in the nearest degree of Ap-  
proach, who are the immediate Repre-  
sentatives of their Persons, Dispensers of  
their Favours, and Conveyers of their  
Will to others, do, on that very account,  
challenge high Honours to themselves,  
and reflect some part of their Lustre on  
their Children and Families: Shall not  
They, who bear the like Relation to  
Christ in his Spiritual Kingdom, and dis-  
charge the like Offices under him, and  
of whom it may be as truly said, as it

was

SERM. was of the Tribe of *Levi*, that God hath  
 VIII. separated them from the Congregation,  
 Numb. in order to bring them near to himself;  
 xvi. 9. shall not They also deserve Honour from  
 Men on the account of Their high Sta-  
 tion and Trust; and derive some small  
 Share to Those, who descend from  
 them?

If Ample Powers granted by the Rulers  
 of this World, add Dignity to the Per-  
 sons entrusted with those Powers; behold  
 the Importance and Extent of the Sacer-  
 dotal Commission. *As my Father hath*  
 John xx. *sent me, even so send I You. Whosoever*  
 21, 22. *Sins ye remit, they are remitted unto them;*  
*and whosoever Sins ye retain, they are*  
*retained.*

If Antiquity, and a long Tract of  
 Time enobles Families, Those, from  
 whom You come, can trace their Spirit-  
 ual Pedigree up even to Him, who was  
 the Founder of the Church of the first-  
 born, and of whom the whole Family in  
 Heaven and Earth is nam'd. Let Others  
 justify their Missions, as they can: We  
 judge not those without; but are sure,

we

we can justify that of our Fathers, by an <sup>S E R M.</sup> uninterrupted Succession, from Christ <sup>VIII.</sup> himself; a Succession, which hath already continued longer than the *Aaronical* Priesthood, and will, we doubt not, still continue, till the Church-Militant, and Time itself shall be no more.

But our farther boast is, Brethren, that we have our Rise, from the Clergy of Christ; so particularly from those of the Church of *England*; a Clergy, that for Soundness of Doctrine, and Depth of Learning, for Purity of Religion, and Integrity of Life, for a *Zeal* in things pertaining to God, that is, *according to Knowledge*, and yet duly temper'd with Candour and Prudence (which is the true Notion of that much talk'd of, much misunderstood Virtue, *Moderation*) I say, a Clergy, that, on these, and many other Accounts, is not exceeded, if to be parallel'd, in the Christian World.

Ye are the Sons of a Clergy, whose undissembled and unlimited Veneration for the Holy Scriptures hath not hindered them from paying an Inferior, but



SER M. Profound Regard to the best Interpreters  
 VIII. of Scripture, the Primitive Writers; in  
 whose Works as none has been more  
 conversant than they, so none have made  
 a better use of them towards reviving a  
 Spirit of primitive Piety in Themselves  
 and Others. And their Searches and  
 Endeavours of this kind have been blef-  
 sed with a remarkable Success. For, as  
 to the earliest and most valuable Remains  
 of pure Antiquity (such as those of  
*Barnabas*, and *Clement*, and *Ignatius*,  
 and *Polycarp*) I may safely venture to say,  
 that the Members of this Church have  
 done more towards either bringing them  
 to Light, or freeing them from Corrup-  
 tion, or illustrating their Doctrine, or as-  
 serting their Authority, than the Mem-  
 bers of any Church, or indeed of all the  
 Churches in the World.

Ye are the Sons of a Clergy, who, by  
 this Rule of God's Word, thus interpret-  
 ed, reform'd from *Popery* in such a man-  
 ner, as happily to preserve the Mean be-  
 tween the two Extremes, in Doctrine,  
 Worship, and Government; and who  
 per-

perfected this Reformation by Quiet and S E R M.  
Orderly Methods, free from those Con- VIII.  
fusions and Tumults that elsewhere at-  
tended it: So that our Temple, like that  
of *Solomon*, was built without the Noise  
of *Axes* or *Hammers*.

And as they shut out *Popery* in the most  
effectual manner, by only paring off those  
Corruptions it had grafted on pure and  
genuine Christianity; so did they stand  
boldly in the Breach, when it meditated a  
Return, and for ever silenc'd the Cham-  
pions of that baffled Cause, by their Im-  
mortal and Unanswerable Writings: So  
that You, their Sons, were at the Altar  
itself (if I may so speak) initiated by your  
Fathers, as the great *Carthaginian* was  
by His, into an hereditary Aversion from  
*Rome*; which, I doubt not, will ever  
last, and will ever preserve you against  
all her open Assaults, or her secret and  
undermining Approaches.

Ye are the Sons of a Clergy, distin-  
guish'd by their Zeal for the Rights of  
the Crown, and for their Reverence to-  
wards those that wear it, and famous for  
sus-

SERM. suffering always together with it, and for

VIII. it: Immoveably firm to their Duty, when  
 they could have no prospect of Reward;  
 when they might have lost their Integrity  
 with Advantage, and could scarce with  
 Safety retain it when they saw Majesty  
 oppress'd and sinking, and the Fury and  
 Madness of the People prevailing against  
 Isa. lxiii. 5. it; *and they looked, and there was none  
 to help; and they wondred, and there was  
 none to uphold.*

Finally, Ye are the Sons of a Clergy,  
 who are the farthest remov'd of any,  
 from all possible Suspicion of designing to  
 enslave the Understandings, or Consci-  
 ences of Men; who bring all their Doc-  
 trines fairly to the Light, and invite Men  
 with freedom to examine them; who  
 have been the best Advocates in the  
 World for the use (the due use) of Rea-  
 son in Religion; as knowing the Reli-  
 gion they profess to be such, that the  
 more exactly it is sifted by Reason, (pure,  
 unbiass'd Reason) the more reasonable  
 still it will be found.

Of



of this *holy Root* Ye are the *Branches*; SERM.  
from this excellent Order of Men Ye VIII/  
spring; Happy in your Extraction, on  
many accounts, but chiefly in This, that  
it deriv'd to you the inestimable Advan-  
tages of an honest, sober, and religious  
Education; that, by the means of it, the  
first Impressions made upon your tender  
minds, were on the side of Virtue and  
Goodness, that you had the earliest and  
best Opportunities of knowing God and  
your Duty, and were led into the im-  
mediate Practice of what you knew;  
that *from Children You were acquainted*  
*with the holy Scriptures, which are able*  
*to make you wise unto Salvation*, and bred  
up every way in the *Nurture and Admo-*  
*nition of the Lord*. A Blessing, which  
next to that of Life itself, is the greatest  
that Man can bestow; and without which  
even Life itself would often prove rather  
a Curse than a Blessing to those on whom  
it is bestow'd.

Let others then value themselves upon  
their Birth: We, I am sure, have great  
reason to thank God for Ours; and to  
VOL. II T express

SER. M. express our Thanks by openly owning  
 VIII. our Parentage, and paying our Common  
 Devotions to God among the Numerous  
 Attendants on this day's Solemnity. —

A Solemnity, which I doubt not, but  
 St. Paul himself, if sensible of things be-  
 low, is now pleas'd to see, and thinks  
 this Holy Place, that bears his Name,  
 never better employ'd than on such Oc-  
 casions as these, which tend to promote  
 the Honour of the Christian Priesthood,  
 and the fervent Exercise of Charity; two  
 Arguments on which He, in his Epistles,  
 dwells often, and often delights to dwell.

As our Birth, therefore does Honour  
 to Us, so is it One way, in which we  
 also do Honour to our Birth, if we coun-  
 tenance such Meetings by our Presence,  
 and promote the great Ends of them by  
 our Example; if we take these Oppor-  
 tunities of practising, and thereby re-  
 commending, and instilling Brotherly  
 Kindness; *considering one another, to pro-  
 voke unto Love, and to Good Works; not  
 forsaking the Assembling of our selves to-  
 gether, as the manner of some is: Should*  
 any

Heb. x.  
 24, 25.

any little Difference of Sentiments hap-  
 pen, any Personal Prejudices obtain among  
 the Members of the same holy Commu-  
 nity, let them not hinder us from uniting  
 to procure the Common Good of it, and  
 from pursuing, with joint Hands and  
 Hearts, the unexceptionable Design of this  
 pious and wise Institution. If our Jeru-  
 salem be, in Other respects, unhappily di-  
 vided, yet, in This respect, at least, let  
 it be as a City that is at Unity in itself,  
 whither the Tribes go up, even the Tribes  
 of the Lord, to testify unto Israel, to  
 give Thanks to the Name of the Lord:  
 And let every one of us be ready, on  
 such Occasions to exhort Himself, and  
 Others, in the Language of good David,  
 —I was glad, when they said unto me,  
 We will go into the House of the Lord.  
 Our Feet shall stand in thy Gates, O Je-  
 rusalem. For my Brethren and Compa-  
 nion's sake, I will wish thee Prosperity!  
 yea, because of the House of the Lord  
 our God, I will seek to do thee good. Let  
 there be no Spots in these our Feasts of  
 Charity; nothing that may sully the

SERM.

VIII.

Psal. cxx.

3, 4.

Ibid.

ver. 1, 2,

8, 9.



SERM. Brightness, and damp the Chearfulness  
 VIII. of this Day's Solemnity: but let us flock  
 to it, like Brethren, and like Christians  
*forbearing one another, and forgiving one  
 another, if any Man have a Quarrel a-  
 gainst any; and adding to the External  
 Exercise, the Inward Temper and Spirit  
 also of that Divine Grace, which is kind,  
 envieth not, seeketh not her own, is not  
 easily provok'd, but is easy to be intreated,  
 thinketh no Evil, beareth all things, be-  
 lieveth all things, hopeth all things, en-  
 dureth all things.*

Thus, if we think, and thus act, we  
 shall indeed shew ourselves to be every  
 way worthy of our Descent, and duly  
 mindful, not only of the *Advantages* we  
 receive from thence, but of the *Obliga-  
 tions* also, which are, on that account,  
 incumbent upon us; even the *Obliga-  
 tions* of adorning our sacred Parentage  
 by an answerable Sanctity of Behaviour,  
 and of distinguishing our selves as much  
 by an *Inherent* and *Habitual*, as we are  
 already distinguish'd by an *External* and  
*Relative*

*Relative Holiness.* This was what I, in SERM.  
the *Second* place, propos'd to consider. VIII.

*II.* We stand in the nearest Relation  
to Them, who stood in the nearest Rela-  
tion to God, and who were, on that  
account, oblig'd to be holy, even as He  
is holy; to imitate, every way, as far as  
human Infirmary would suffer them, the  
*Apostle, and High-Priest of their Pro-  
fession*, who was holy, harmless, unde-  
filed, separate from Sinners. Some share  
of their Obligations descends to Us;  
who, partaking of the Root and Fatness  
of the Olive-Tree, whercof we boast to  
be the Branches, ought also to produce  
the Fruits of it.

The Sons of Servants do, in a pecu-  
liar manner, belong to Him, whose Ser-  
vants their Fathers were: at his Will,  
and in his Interests, they ought entirely  
to be. We, therefore, being born of  
Parents, who were employ'd in the holy  
Functions of God's Family, the Church,  
and were dedicated to his immediate Ser-  
vice; ought to look upon ourselves as

SERMON particularly devoted to the Honour and  
 VIRTUE Interests of Their and Our great Master:  
 The Cause of Religion and Goodness  
 (which is the Cause of God) is Ours by  
 Descent, and we are doubly bound to  
 espouse it.

As our Advantages towards practising  
 and promoting Piety and Virtue were  
 greater than those of other Men; so will  
 our Excuse be less, if we neglect to make  
 use of them. We cannot plead, in Abate-  
 ment of our Guilt, that we were ignorant  
 of our Duty, under the Prepossession of  
 Ill Habits, and the Bias of a wrong Edu-  
 cation: In all these Instances, the Pro-  
 vidence of God remarkably favour'd us:  
 Early were our Minds tinctur'd with a  
 distinguishing Sense of Good and Evil;  
 early were the Seeds of a Divine Love,  
 and holy Fear of offending, sown in our  
 Hearts: If, therefore, our Improvements  
 be not answerable to such Beginnings,  
 if we fall away after tasting of the Hea-  
 venly Gift, and the good Word of God,  
 and the Powers of the World to come;  
 how Criminal must such a Defection be,



and how terrible the Condemnation with S E R M.  
which it is attended? VIII.

\* *St. Chrysostome*, in his admirable Treatise of the Priesthood, observes, not only that the Expiation, appointed for the Sin of the High-Priest, was equal to that which was prescrib'd for the whole Congregation; but that even the Children of Priests (such, whose Sex permitted them not to minister at the Altar) were, by the *Levitical* Law, to be punish'd more severely than any other Offenders in the same kind were: Not, says he, that the Offences were, in their own Nature, unequal; but those committed by the Children of Priests were aggra-

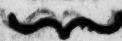
\* Διὲς βυλόμεν [ὁ Θεός] ὅτι τὰ ἀμαρτήματα, μείζονα πολλῷ ἐκδίδεται τιμωρίαν, ὅταν ὑπὸ τῶν ἱερέων γίνονται, ἢ ὅταν ὑπὸ τῶν ἰδιωτῶν, πρὸς αὐτῇ τοσαύτῃ ὑπὲρ τῶν ἱερέων πρὸς αὐτῇ τὴν δυσίαν, ὅσῳ ὑπὲρ πάντες τῷ λαῷ. † Lev. iv.  
Τούτῳ ὃ οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ ὅτι μείζονα βοηθείας δύν-  
ται τὰ τοῦ ἱερέως τραύματα, καὶ τοσαύτης, ὅσης ὁμοῦ τὰ  
παντός λαοῦ. Μείζονα ὃ οὐκ ἂν ἰδοίτο, εἰ μὴ χαλεπώτερα  
ἢ. Χαλεπώτερα ὃ γίνονται οὐ τῇ φύσει, ἀλλὰ τῇ αἰτίᾳ τοῦ ταλ-  
μῶντος αὐτὰ ἱερέως βαρέμενα. Καὶ τί λίγα τὴν Ἀσφάδον τοῦ  
τῇ λειτουργίᾳ μετέπειτα; αὐτὸς ὁ Θεὸς αὐτῶν τῶν ἱερέων, καὶ οὐ-  
δὲς πρὸς τῇ ἱερουργίᾳ λόγος, ὅμως καὶ τὸ πατρικὸν ἀξίωμα  
τῶν αὐτῶν ἀμαρτημάτων πολὺ πικρότερον ὑπέχουσι τὴν τιμω-  
ρίαν. † Lev. xxi.  
Τὸ μὲν πλημμέλημα ἴσον αὐταῖς ἐστὶ τῶν ἰδιωτῶν  
θυγατέρας (πορνεία γὰρ ἀμφότερα) τὸ ὃ ἐπιτίμωσι πολλῶν τοῦ  
τῶν χαλεπώτερον, &c. Chryf. περὶ ἱερῶν. p. 50. Ed. Sav. 9.  
Deut. xxii.

SER M. vated, *Διὰ τὸ Πατριχὸν ἀξίωμα*, by the  
 VIII. Dignity of their Parents. The very Re-  
 lation which those Children bore to the  
 Priesthood, contributed to enhance their  
 Guilt, and increase their Punishment.

Rom. xii. *I beseech You, therefore, Brethren, by  
 the Mercies of God, that ye present Your  
 Bodies and Souls a living Sacrifice, Holy,  
 Acceptable unto God, which is your Rea-  
 sonable Service. Whatsoever things are  
 true, whatsoever things are honest, what-  
 soever things are just, whatsoever things  
 are pure, whatsoever things are lovely,  
 whatsoever things are of good report, if  
 there be any Virtue, if there be any Praise,  
 think on these things. Those things  
 which Ye have both learned, and receiv-  
 ed, and heard, and seen, do.—Remem-*

Heb. xiii. *bring them which have had the Rule  
 over you, both as your Natural and Spi-  
 ritual Parents) whose Faith follow, con-  
 sidering the End of their Conversation.*

Many are the Enemies of the Priest-  
 hood, and of You, for the sake of it.  
 They are diligent to observe whatever  
 may either nearly or remotely blemish

it; and ready to impute to the Order SERM  
itself, the faulty Conduct of Those who VIII.  
owe their Birth and Education to it;   
that so they may wound Religion through  
the sides of its most profess'd Servants  
and Followers. Let not any of us fur-  
nish their Malice with Objections, or give  
an Edge to the Weapons which they  
use against us, by so living as mis-  
becomes our holy Stock. The Sacred  
Office can never be hurt by Their Say-  
ings, if it be not first reproach'd by our  
Doings. Since the Eyes of Men are upon  
us, since *they mark all our Steps, and*  
*watch our Haltings*, let a Sense of their  
Insidious Vigilance excite us so to behave  
ourselves in all the Offices of Life, and  
in all the Duties of our several Stations,  
that *They, who seek Occasion*, may not  
only not *find Occasion* against us, but  
may find also what they do not seek,  
even a Conviction of the mighty Power  
of Christianity towards regulating the  
Passions, and sanctifying the Natures of  
Men. So shall we defeat their Malice,  
and draw Good out of Evil; so shall we  
best



SERMON best put in practice that noble Instance  
 VIII of Charity, that Divine Lesson of loving  
 Enemies, which our Religion hath taught  
 us, so shall we most nearly trace the  
 Example, which He, of whose Retinue  
 and Household we are, hath set us, of  
 *blessing them that curse us, and doing  
 good to them that despitefully use us.*

It might be expected, that among the  
 Sons of the Clergy themselves, not One  
 of this Character should ever be found.

Rom. i.  
 6, 7.

*But they are not all Israel, that are of  
 Israel; neither because they are the Seed  
 of Abraham, are they all Children. There*

Prov. xxx.  
 14.

*is a Generation that curseth their Father,  
 and doth not bless their Mother. Ye are  
 clean,* (said our blessed Lord, even of the

John xiii.  
 10, 11.

*Apostles) but not all, for he knew who  
 should betray him.* When such Instances

happen, of Men, sprung from the Loins  
 of *Levi*, and yet Enemies to the Tribe,  
 their Rage and Malice is usually exceed-  
 ing great; and it is natural that it should  
 be so: For a Revolted Christian is worse  
 than a mere Heathen; and those among  
 Christians, who have been best Educated

and

and Principled in their Youth, if they <sup>SER M</sup> once break through such Restraints, grow <sup>VIII</sup> wicked in Proportion to their former Advantages; *waxing worse and worse;* <sup>2 Tim. iii. 13.</sup> *deceiving, and being deceived;* till, by the just Judgment of God, they arrive at the utmost pitch of Impiety. God be thanked, such Apostates are few, and do always sooner, or later, meet with the just Reward of their Apostacy, in this Life; a General Detestation!

Let us turn our Eyes from such displeasing Objects, and proceed, in the

III<sup>d</sup> and last place, to take a View of the *Blessings*, which have attended the Sons of a Married Clergy; and will, I doubt not, still attend them, if they live answerable to their holy Birth and Education.

From the Dawn of the Reformation to this Day, it is easy to observe the various and visible Interpositions of God's Providence, in behalf of those who waited at his Altar, and their Children and Descendants. Kings have been rais'd up to be  
their

**SERM.** their Nursing-Fathers, and Queens to be  
**VIII.** their Nursing-Mothers; under whose  
 ~~~~~ Shadow and Encouragement they have  
 ~~~~~ rest'd and prosper'd. While the Monarchy  
 flourish'd, these faithful Servants of God  
 and the King wanted not a Protector;  
 when it sunk, they fell for a time; when  
 it rose, they reviv'd with it. God put it  
 into the Heart of One of our Princes, to-  
 wards the Close of her Reign, to give a  
 Check to that Sacrilege, which had been  
 but too much wink'd at, in the former  
 Parts of it. Her Successor pass'd a Law,  
 which prevented absolutely all future  
 Alienations of the Church Revenues.  
 The Royal Martyr took some excellent  
 Steps towards making a more Equal Di-  
 stribution of those Revenues between the  
 present Possessors, and such as were to  
 succeed them. His Son, a Gracious Prince,  
 pity'd the Wants, which the Great Re-  
 bellion had caus'd, or increas'd, among  
 the Widows and Children of Clergymen;  
 and, in order to provide a Supply for  
 their present and future Necessities, erect-  
 ed that Corporation of Charity, to which  
 the



the Persons, composing this Assembly, SERM.  
generally belong; some as the happy VIII.  
Objects, Others as the worthy Directors   
of it, or generous Benefactors to it; All  
I hope, as hearty Well-wishers, Encou-  
ragers, and Friends. But to Her *present*  
*Majesty* we owe the greatest Shower of  
Royal Bounty, that ever fell from the  
Throne: even a *gracious Rain, which,* Psal. lxiii. 9.  
by her means, *God sent on his Inheri-*  
*tance, and refresh'd it when it was weary.*  
*Her Blessings have prevail'd above the* Gen. xlix. 26.  
*Blessings of her Progenitors;* and have,  
we trust, the Foundation of yet more,  
and greater, which God, in his good  
time, will bestow, when we have quali-  
fy'd our selves for them by a Right Use  
of those we already enjoy.

Only let us not murmur, if he now  
and then stop the Current of his Mercies,  
if *he hide his Face, as it were, for a mo-*  
*ment,* and suffer Evil, and not Good, to  
lay hold of us. Both are in his Power,  
and he dispenseth Both with equal Wis-  
dom, and Tenderness; and both shall  
alike turn to the Advantage of those,  
who

S.E.R.M. who have the Skill to make use of them.

.VIII. Wherefore, in the Day of Prosperity, be

Eccles. vii.

14.

Joyful; but in the Day of Adversity, Consider: God also hath set the one over-against the other, to the end that Man should find nothing after him; to the end that Man, not knowing what shall happen next, or how soon it may happen, should neither be too much elated by the one, nor dejected by the other. God hath

2 Sam. vii.

14. 15.

Eccles.

xvii. 22.

indeed, sometimes chastened us with the Rod of Men, and with the Stripes of the Children of Men; but his Mercy hath not departed away from us. The Lord will never leave off his Mercy, neither shall any of his Works perish; neither will he abhor the Posterity of his Elect: and the Seed of them that love him, he will not take away.

Be Ye not, therefore, wearied, and faint in your Minds. The Order to which you belong, and even the Establishment on which it subsists, have often been struck at, but in vain; still every Blow, that was aim'd at Them, mis'd of its Effect, and produc'd Events contrary to the In-

tention

tion of Those who directed it. Many SERM.  
remarkable Instances of this kind there VIII.  
have been; the time would fail me should  
I attempt to number them. But One there  
is, which ought not to be pass'd over, be-  
cause it will administer Reflections of a  
very encouraging Nature, and very appo-  
site to the Design of this present Solemn-  
nity.

When Marriage, at the Reformation,  
was first allow'd to the Clergy of this  
Kingdom, there is no doubt, but that  
Some, who then sat at the Helm, and  
gave no good Proofs of any real Regard  
for Religion, intended it as a Politick  
Device to lessen their Interest, and keep  
them low in the World. And yet so has  
God order'd Matters, that even from  
hence many signal Advantages have re-  
dounded to our Church; some of which  
I shall so far presume upon your Patience,  
as to lay before You.

And first, several Temptations, under  
which the *Popish* Clergy lay towards em-  
bracing an Interest distinct from that of  
their Country, are, by this means effectually



SERMON. ally remov'd; and all Uneasy Jealousies

VIII. of our Riches, Greatness, Power, and  
 ~~~~~ Union, are, in good measure, abated.

And this, in Times, when even the diminish'd Revenues and Privileges of the Church are look'd upon with a suspicious Eye, is some Advantage to her; as it gives her leave to enjoy those poor Remains of Ancient Piety, which she possesses, without that Envy and Ill-will which would otherwise attend them. Little Reason there is (God knows) to envy her on this account, for notwithstanding the large Incomes annex'd to some few of her Preferments, I will be bold to say, and do not doubt but to prove, that this Church, in proportion to the Numbers of its Clergy, hath in the whole, as little to subsist on, as almost any even of those *Protestant* Churches, which are thought to be most meanly provided for. However, since this Little is by some thought too much, and vain Jealousies of our Strength and Power are, on this account, entertain'd, or pretended; 'tis well, that these Apprehensions are qualify'd by a
Sense

Sense of our Marriage Circumstances SERM.
VIII.
which even They, who are pleas'd to think us under no other Tye to the true Interest of our Country, will allow to be an effectual Curb upon us. They who marry, give Hostages to the Publick, that they will not attempt the Ruin, or disturb the Peace of it; since in the Publick Safety and Tranquillity, that also of their Wives and Children, that is, of their Nearest and Dearest Relations, is involv'd, according to those remarkable Words of the Prophet *Jeremy*, directed to the *Jews* in *Babylon*. — *Take ye Wives*, says he, *and beget Sons and Daughters, and take Wives for your Sons, and give your Daughters to Husbands, that they may bear Sons and Daughters, that ye may be increas'd there, and not diminish'd: And seek the Peace of the City, whither I have caused you to be carried. — For in the Peace thereof shall Ye have Peace.* Jer. xxix.
6, 7.

By this Means also, the foul Impurities that reign'd among the unmarried, especially the Monkish Clergy, and the

SERMON. scandalous Reflections which fell upon
 VIII. the whole Order on that account, have
 been prevented. 'Tis true, these Enor-
 mities have been thought more and grea-
 ter, than they really were. 'Twas the In-
 terest of those, who thirsted after the
 Possessions of the Clergy, to represent
 the Possessors in as vile Colours as they
 could; and many of those poor People
 were, doubtless, frighten'd, and betray'd
 into false and disadvantageous Confessi-
 ons; the general Prejudices of the Time
 falling in with these Accounts, and pro-
 curing them an Universal Reception;
 and our Historians taking them after-
 wards upon Trust, as their Credulity,
 Laziness, or Partiality led them. How-
 ever after all the Abatements that can be
 made, there was too much Truth in some
 of these Representations; so much as
 brought the whole Function into Disgrace;
 and *made the Offering of the Lord to be*
abhorr'd. And it is plain, that the Cure
 of this Evil is one of those many Bles-
 sings which have arisen to our Religion,
 and Church, from a married Clergy.

Another

Another is, that great Numbers of ^{ER M.} Men descended from them, have been ^{VIII.} distributed into all Arts and Professions, all Ranks and Orders of Men amongst us; and have, by the Blessing of God upon their Industry, thriven so well, and rais'd themselves so high in the World, as to become, in Times of Difficulty, a Protection and a Safeguard to that Altar at which their Ancestors minister'd. And I question not, but that there are many here this Day, who will have the same Success in the World, and will make the same Use of it. We may say to our Country-men, as *Tertullian*, in his Apology, did to the Romans, *Hesterni sumus, & vestra omnia implevimus, Urbes, Insulas, Castella, Municipia, Conciliabula, Castra ipsa, Tribus, Decurias, Palatium, Senatum, Forum.* [c. 37.] We the Sons of the Clergy, are but of yesterday, as it were; and yet the Country, the City, the Court, the Army, the Fleet, the Bar, the Bench, and the Senate House itself, hath had, and still hath a large Share of us: Men often famous, often highly

SER M. Useful in their Generations : Useful in
 VIII. their Publick and in their Private Capa-
 cities; Useful to their Country, and Use-

ful to the Church; being an honour, and a Support to that Order, from which they descended. The Lot of the Sons of the Clergy, in this case, is like that of the Sons of *Levi*, of whom it was said

Gen. xlix. — *I will divide them in Jacob, and scatter them in Israel.* This Dispersion of

that particular Tribe among the rest of the Tribes was intended as their Punishment but prov'd in the Event, and in many Respects a great Blessing, both to them, and to the whole *Jewish* Community.

Again, even the Secular Cares and Avocations, which accompany Marriage, have not been without their Advantages; inasmuch as the Clergy have, by this Means, been generally furnish'd with some measure of Skill in the common Affairs of Life, have gain'd some Insight into Men and Things, and a competent Knowledge of (what is call'd) *the World*: A Knowledge to which most of the Order, while under the Obligations of Celibacy,

libacy, were great Strangers. And of this SER M.
 kind of Knowledge they have made ad- VIII.
 mirable Use in their Profession, towards
 guiding and saving Souls; for it has en-
 abled them to preach to their Flocks after
 the most rational and convincing, the
 most apt and sensible manner, *rightly* 2 Tim. ii.
dividing the Word of Truth, like Work- 15.
men that needed not to be asham'd; and
 so explaining, and applying the General
 Precepts of Morality contain'd in the
 Gospel, as that the Consciences of those
 to whom they address'd their Doctrine,
 should readily bear Witness of the Truth,
 and feel the Power of it. 'Tis, perhaps,
 for this reason, among others, that our
 Practical Divinity is allow'd to excel;
 and to be as sound and affecting, as that
 of our *Popish* Neighbours is flat and un-
 edifying. For he that preaches to man,
 should *understand what is in Man*, to such
 a degree, as is requisite to qualify him for
 the Task: And that Skill can scarce be
 duly attain'd by an Ascetick in his So-
 litudes, or a Monk in his *Cloyster*. I speak
 the Sense of St. *Chrysostome*; who, as

SERMON. great a Lover and Recommender of the
 VIII. Solitary State as he was, declares it to
 be no proper School for those, who are
 to be Leaders of Christ's Flock, and the
 Guides of Souls*; and thinks such Per-
 sons best qualified for the Pastoral Charge,
 who to Innocence of Life have joined
 so much Worldly Experience and Pru-
 dence, as may enable them, in the Course
 of their Ministry, to address themselves
 to Men in a way suited to their several
 Exigencies, and Tempers, to their various
 Ranks, Conditions and Characters†. I
 need

* Οὐδὲν ἄρα εἰς ἑκκλησίας προεστίαν, εἰς αὐτὰ ἢ
 ἡγεσίαν ἢ ἀρχιεπισκοπείαν, ἢ ἑτέραν μὲν ἀσκουμένην τῶν διακονούντων
 ἵνα νομοῦσιν ——— Ο ἢ ἐνδιδομένης τοσαύτης ἀπολαύσει ἀ-
 πωγμένων, καὶ ἐν ἡσυχίᾳ ἀλγύνων πολλῇ. καὶ μεγάλῃ ἢ φέ-
 ρουσι, καὶ τῇ ἀναστασει τῶν νεκρῶν καὶ τῶν ζώντων, ὡς οὗτοι οὐκ αἰσθάνονται
 διανοήσαντες ἀπολαύειν ἡμῶν. οὐ μόνον τὸ ἀγύμναστον. Ὅταν
 ἢ ἡμῶν ἢ βραδείας ἢ ἀλγύνων, ὡς τῶν ταύτων λόγῳ, καὶ ἀγύ-
 μνου ἀπαιτῶν, τῶν λιθίων ὅθεν αἰετοὶ, τάντις διέβησαν τὴν
 δικαιοσύνην. Διὰ τοῦτο τῶν ἐξ ἐκείνης ἐρχομένων τῆς παλαίστρας
 εἰς τοὺς ἀγῶνας τούτους ὀλίγοι ἀσφαίνονται οἱ ἢ πλείους ἐλέγχου-
 νται, ὡς καταπίπτουσι, ὡς πρᾶγματα ὑπομένον ἀνδρῶν καὶ χα-
 λασα. — Ὅταν ἴδωσιν εἰς τοὺς ἀγῶνας, οἱ μὴ μεμεληπηκότες
 τὴν ψῆμιν, ἀπαιτῶνται, ἐκπνέουσιν, εἰς ἀμηχανίας ἐκπίπτουσιν,
 &c. Περὶ Ἰησοῦ. p. 48.

† ——— Οὐ μόνον καθαρὸν, τὸν ταλαιπώρητον ἀξιώμων
 ἀλγύνων, ἀλλὰ καὶ λίαν συνειρτόν, καὶ πολλῶν ἐμπειρὸν ἵνα δι-
 καίαν πάντα μὲν ἴδωσιν τὰ βιωτικά, τῶν ἐν μίᾳ κριφομένῳ εὖ
 ἴδωσιν

need not say, what Advantages, in this SER M.
respect, belong to a married Clergy, par- VIII.
ticularly to those of the Church of Eng-
land.

Nay, farther, the married State of
Parochial Pastors hath given them the
Opportunity of setting a more Exact, and
Universal Pattern of Holy Living, to the
People committed to their Charge, and
of teaching them how to carry themselves
in their several Relations of Husbands
and Wives, Parents and Children, by
Domestick Patterns, as well as by Pub-
lick Instructions. By this Means, they
have, without question, adorn'd the Go-
spel, glorify'd God, and benefited Men,
much more than they could have done in
the devoutest and strictest Celibacy. And

ἥτις ——— Ἐπειδὴ ὁ ἀνδρῶν αὐτὸν οἰκὸν ἀνάσσει καὶ
γυναικίαι ἔχουσιν, καὶ παῖδας τρέφουσιν, καὶ δαπάνηται κεντημέ-
ται, καὶ πλεον ὀφειδόμενοις πολὺν, καὶ δημοσίαι πράττειν,
καὶ εὖ διακρίναι ἔστι. Παιδίον αὐτὸν ἵκει δι'. Παιδίον ὃ
λέγω ἔχ' ὑποὺς, ἔδ' ἀλάκα, καὶ ὑποκριτὴν, ἀλλὰ πολλὴς
ἡ ἐλευθερίας καὶ παρρησίας ἀνάμειται, ἴδόντα ὃ καὶ συλαστήσαι
χρησίμους, ὅταν ἡ τῶν πραγμάτων ὑπόθεσις τῆτο αἰσινή, καὶ
χρηστοὶ εἶναι ὁμοῦ καὶ αὐστηρὸν ——— Πάντα ὃ ταῦτα τὰ ἀλ-
φου ἐκ τοῦ τέλος ὁρᾷ, τοῦ Θεοῦ τὴν δύναμι, τῆς Ἐκκλησίας
τῇ δικαιοσύνῃ. Ibid. p. 47.

SERM. their Usefulness in this respect to others,
 VIII. hath not been without some Advantage
 to themselves; it hath rais'd the Credit
 of the Order, and promoted the Revere-
 rence that is justly due to it.

Let me add One Instance more, where-
 in the Marriage of the Clergy hath re-
 dounded to their Honour; inasmuch as it
 affords a remarkable Argument of God's
 particular Providence towards Them, and
 their Families. For, considering the
 chargeable Methods of their Education,
 their numerous Issue, and small Income;
 considering the Expences incumbent upon
 them, in point of Hospitality, and Cha-
 rity, and the Proportion (the at least
 equal Proportion) they bear in the Pub-
 lick Burthens and Taxes, it is next to a
 Miracle, that no more of their Chil-
 dren should want, and that so many of
 them should be in such prosperous Cir-
 cumstances; as we have good reason to
 think there are, even from this Day's so-
 lemn Appearance. *Happy art Thou, O*

Deut.

xxxiii. 29.

Israel. O People saved by the Lord, the
Shield of thy Help, and who is the Sword
of

of thy Excellency! and thine Enemies SER M.
 shall be found Lyars unto thee. No Wea- VIII.
 pon, that is form'd against thee, shall Iſa. liv.
 prosper, and every Tongue, that shall rise 17.
 against thee in Judgment, Thou shalt
 condemn. This is the Heritage of the
 Servants of the Lord, and their Righ-
 teousness is of Me, saith the Lord.

However, still One Inconvenience there
 is with which the Marriage of the Clergy
 is too visibly attended, the Poverty of
 some of them; an Inconvenience, which
 is, as you have heard, ballanced and out-
 weigh'd by many signal Advantages; and
 which we are so far from dissembling,
 that we meet this Day, to do every one
 of us somewhat (as God hath enabled,
 and shall incline us) towards removing
 it. This is the only specious Objection
 which our *Romish* Adversaries urge against
 the Doctrine and Practice of this Church,
 in the Point of Celibacy; the only Mat-
 ter of just Reproach, wherein they visibly
 triumph. Since other Arguments have,
 by our Excellent Writers, been wrested
 out of the Enemy's Hands, pity it is,
 that

SERM. that they should remain in possession of

VIII. This; that we should not be able to
 justify our Reformation in every respect,
 and to make this Church, like the true
 Spouse of Christ, *a glorious Church, hav-*
ing neither Spot, or Wrinkle, or any such
thing, that may blemish her Lustre, de-
 form her Beauty, and expose her to any
 degree of that ungodly Scorn, with which
 proud and irreligious Minds are ever ready
 to pursue her. We are not indeed, of our
 selves, sufficient for this Work: How-
 ever, more may be done by us, towards
 it, than at first we are apt to imagine;
 if we set about it in good earnest, and
 employ our united Strength upon it; if
 we encourage it by our Examples, and
 Persuasions, and by placing the Motives
 to this particular sort of Beneficence, in
 a proper Light before Those, who wish
 well to Religion, have much to bestow
 in Charity, and Hearts ever open and
 ready to bestow it.

It is said of our Blessed Saviour, (whose
Advent we now celebrate) that *he came*
Eating and Drinking, and that he *went*
about

about doing good. I join these two parts SERM.
of his Character, because He himself VIII.
often exerted them together, and made
use of the One, as affording him fit Op-
portunities to abound in the Other. He
disdain'd not to appear at great Tables,
and Festival Entertainments, that he
might more illustriously manifest his Di-
vine Charity to the Souls and Bodies of
Men. Let us, this Day, imitate his Ex-
ample in both these Respects; and whilst
we are enjoying the good things of Life,
let us remember Those that want even
the Necessaries and first Conveniences of
it: And remember them, as We ourselves
should have desired to be remembred, had
it been our sad Lot to subsist on other
Men's Charity. They are not Common
Objects, for which I plead; nor are You
only under the Ordinary Ties of Huma-
nity and Charity to relieve them. Their
Fathers and Yours were Fellow-servants
to the same Heavenly Master, while they
liv'd, nor is that Relation dissolv'd by
their Death, but ought still to operate a-
mong their surviving Children. And
blessed

SERMON. *blessed be He of the Lord, whoever among You hath not left (and shall not leave) off his Kindness to the Living, and to the Dead; but for the sake of the Dead, shall continue to do good to the Living!*

Ruth ii. 20.

May God awaken the Minds of all Those of this Body, whom his Providence has blessed with Abundance, to consider the Obligations they are under, of ministering to the Necessities of their poor Brethren! May he open their Ears to the Cries of the Orphan and Widow, who are Members of the same common Family, tho' mean ones, and have a Right to be supported out of the Incomes of it, as the poor Jews had to gather the Gleanings of the Rich Men's Harvest!

There are, indeed, many excellent Institutions of Charity, lately set up, and which deserve all manner of Encouragement; particularly those which relate to the careful and pious Education of poor Children. An Admirable Design! which hath met with a deserv'd Success! and may it still go on prospering to prosper!

But

But give me leave to say, that, while so ^{SERM.}
many Orphans and Widows of Clergy- ^{VIII.}
men are destitute even of Food and Rai-
ment, the Eyes of the Sons of the Cler-
gy should chiefly be turn'd on these Ob-
jects, and the greatest Share of their Cha-
rity should flow in this Channel. 'Tis
determin'd by the great Preacher of Cha-
rity, St. Paul, that Domestick Instances
of Beneficence should take place of those
that are Foreign. *As we have Opportu-* ^{Gal. vi.}
nity (says he) *let us do Good unto all* ^{10.}
Men; especially unto Them, that are of
the Household of Faith. And again, in
those Emphatical Words, *If any*
provide not for his own, and especially
for those of his own House, (the Words
are *ἑαυτοῦ*, and *οἰκῆς*, and signify such
as have an immediate Relation to us, or
Dependance upon us) *he hath deny'd the* ^{1 Tim. v.}
Faith, and is worse than an Infidel. ^{8.}
An heavy Charge, but a true one! for
Infidels always walk'd by this Rule, and
according as Men stood more or less
nearly related to them, by Natural or
Political Ties, made them more or less
the

SERM. the Objects of their Compassion and

VIII. Bounty. And thus, therefore, speaks a

Wise Heathen; *Optimè Societas Homi-*

Cic. de.

Off. Lib.

2. §. 16.

num Conjunctioq; servabitur, si, ut quisq;

erit conjunctissimus, ita in eum Benigni-

tatis plurimum conferetur. There is a

Mixture of Charity and Justice, in this

Proceeding; and the One of these serves

to heighten and beautify the Other.

The Abundance of many of Those,

before whom I stand, is, I doubt not,

owing to *the Church*; I do not mean to

the *Revenues* of it; (for the Instances of

great Fortunes rais'd from thence, since

the Reformation, are but Few; and God

forbid, there should be many!) but to

the pious Care, that their good Fathers,

more nearly sensible of their Obligations

in this Respect than common Parents,

took of their Education; and to the re-

ligious, thriving Principles, which they

instill'd into them; and, perhaps, to the

immediate Blessing of God, upon their

honest Industry and Labour, on the ac-

count of the very Stock from which they

came. Into that Church, therefore, should

their

their Abundance, when it flows over, SERM.
regularly empty itself, and refresh the VIII.
Bowels of some of their poor Brethren. 

All the Rivers (says Solomon) *run into* Ecclef. i.
the Sea, unto the Place, from whence^{7.}
the Rivers came, thither they return a
gain. Let us govern our Charitable
Distributions by this Pattern which Na-
ture hath set us, and maintain, in like
manner, a mutual Circulation of Benefits
and Returns!

So will this excellent Charity make
larger and quicker Advances than it hath
hitherto done; so will it recommend
itself to others, who are not of our Body,
and who, how well soever dispos'd they
may be towards the Order, do not think,
they are concern'd to take more Care of
Us than we take of ourselves; so will
the only plausible Objection of the
Church of *Rome* against a married Clergy,
in due time, vanish, when Another Ge-
neration of Men shall see this Charity,
in Conjunction with the *Royal Bounty*,
extending itself to the Wants of as many
as have need of it.

Which

SER M. Which that it may do, God of his
 VIII. Infinite Mercy grant, thro' *Jesus Christ*
 our Saviour, To whom, with the *Father*
 and the *Holy Spirit*, be rendred all
 Might, Majesty, and Dominion, now
 and for ever.



Which

CONCIO



CONCIO

AD

CLERUM

LONDINENSEM,

Habita, in

Ecclesia S. ELPHEGI,

MAII XVII. A. D. MDCCIX.



VOL. II.

X

Reve-

Reverendis in Christo Fratribus,
S I O N E N S I S C O L L E G I I
S O C I I S,
 A T Q U E
 Ecclesiarum Londinensium
P A S T O R I B U S.

COLLEGII nostri Fundatori hoc erat propositum, quod & supremis Tabulis testatum reliquit, ut, celebratis frequentius Cleri Convētibz, permistisq; Consiliis, & Evangelicæ Doctrinæ Veritati, & mutuo inter Fratres Amori optime consuleretur. Huic Instituto ut satisfaceret, a Me quidem hac Concione tentatum est; a Vobis autem effectum, cum, quam Ego, haustam e Sacris Literis de Regum Jure in Subditos Sententiam defendendam susceperim, eidem & Vos, fraternis animis usquequaq; consentientes habuerim. Retulit enim mihi, qui tam Cœtui nostro præsidebat,

sídebat, Vir Integerrimus, traditam a me
e suggesto Doctrinam & comprobasse Vos,
ex, ut in publicum exires, uno ore postu-
lavisse: quorum alterum cum, Ecclesiæ
nostræ, & Reipublicæ causa, mihi esset
gratissimum, alteri certe non erat repug-
nandum.

Habite itaque, Viri præstantissimi,
quam expetivistis, Concionem; ea parte
etiam quæ prius manca erat, auctam atque
absolutam: quæ enim, a pagina 20 usque
ad 41, Uncis includuntur, cum Orationi,
intra Horæ unius spatium contrahendæ,
inferi non possent, ut jam Editæ accede-
rent, curavi. Hec autem, tanquam Ju-
dicio vestro atq; Testimonio munita, Lec-
tori minime exhibeo: eodem tamen filo,
quo ea quæ audivistis, contexta cum sint,
iisdem plane fundamentis subnixa; cæ-
tera qui probaverint, ne hæc improbent,
non est magnopere extimescendum.

Faxit Deus, quæ afferuntur a nobis,
ut stabiliendæ Pauli Doctrinæ, ut tuen-
dæ Regum Dignitati, Paci; publicæ
conservandæ, ut deniq; tollendis iis, quæ,
in re omnium exploratissima, non absq;

DEDICATIO:

Christiani nominis labe, nunc gliscunt, Controversiis, aliquatenus inserviant! Ad istiusmodi certe Lites sedandas Vestra. amnium, Fratres, Consensio, ac communis sollicitudo, & valuit semper, & valebit plurimum: præsertim, cum Venerandi admodum in Christo Patris nostri, EPISCOPI LONDINENSIS, Curis atq; Consiliis respondeat. Quæ cum ita sint, Hortatio non est necessaria; Gratulatione magis utendum est. Liceat itaq; mihi verbis Ignatianis Vos affari— Τὸ γὰρ αἰχμονόματον ὑμῶν Πρεσβύτερον, τῷ Θεῷ ἀξίον, ἕτως συνήρμωσαι τῷ Ἐπισκόπῳ, ὡς χορδαὶ κιθάρας διὰ τῆτο, ἐν τῇ ὁμονοίᾳ ὑμῶν, ἣ συμφώνῳ ἀγάπῃ Χριστὸς ᾄδεται.

Ut ita semper in rebus ad Deum pertinentibus sentiat, ita Christianam Veritatem tueamini, Concordiam foveatis, precatur

Conservus vester in Domino

nostro, Christo Jesu,

Franciscus Atterbury.

Rom. xiii. 1.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερέχουσιν
ὑποτασσέσθω.

Omnis Anima Potestatibus sublimioribus subdita sit.

CONVENIMUS hodierno die, SERMO IX.
Fratres in Christo Reverendi, Verbum Dei, dicturus Ego, Vos audituri; quod contra decuit fortasse ab uno aliquo è venerando hoc Compresbyterorum coetu dici, à me audiri. Verùm cùm id muneris mihi à Viro optimo gravissimòq; demandatum, statuissem non defugere; nihil potius faciendum duxi, quam ut Officia Civium erga Principes, quatenus ea Sacris Literis tradita sunt ac descripta, Vobis exponerim. Ecquis enim in Theologiâ, quâ mores spectat, Locus feracior atq; uberior? Ecquod Officii genus honestius sanctiusve?

SERM. IX. *Ecquod Argumentum dicendi, auribus Christianis dignius, aut acceptius? quòd-que cum majori vel Reipublicæ, vel Ecclesiæ emolumento tractari possit? His præsertim Temporibus, quibus Opiniones de Regum Potestate per vim coercendâ passim in vulgus spargi, passim ab Imperitis arripi videmus; ita ut, si revivisceret denuo Paulus, non minori nunc studio à Nobis, ut opinor, contenderet, quàm quo olim Romanis præceperit, ut *Omnia Potestatibus sublimioribus subdita sit.**

PRINCIPES observare, colere, vereri; iisq; iustis præcipientibus omnino parere, iniusta præcipientibus non repugnare; hæc erant, quæ inter præcipua Doctrinæ Christianæ Capita, quæ quidem Vitæ bene agendæ inservirent, Discipulis suis tradidisse constat primos Evangelii doctores: idq; variis ac gravibus de causis; adductos scilicet, partim argumenti ipsius pondere atq; utilitate, partim præfensione quâdam jam tum impendentium malorum, quibus, vel iubente, vel annuente Magistratu, affligendi essent Christiani; quibusq;

quibúsque ne nimium obniterentur, ne obSERM.
sisterent, Apostolicis istiusmodi monitis, IX.
tanquam freno aliquo, erant maturè co-
hibendi.

INTER eos, qui Christianæ se addix-
erant Disciplinæ, non defuere quidam,
gente Judæi, qui palam profiterentur, Ma-
gistratibus Ethnicis nihil quicquam juris
esse in Populum Dei. Nonnullorum etiam
in mentibus insederat prava quædam de
Libertate Evangelicâ Opinio, cujus vi ac
virtute eximi se planè putabant ab omni
Imperio humano. His Erroribus occurren-
dum erat; strenuè autem totisque viribus
propulsandæ, quæ Christiano nomini haud
merito impingebantur Calumniæ, ob ex-
citatas aliquando iis in locis, ubi Christi
Doctrina tum spargi coeperat, Turbas atque
Seditiones. Intererat, inquam, Religio-
nis Christianæ, has Maculas, quibus aspergi
videretur, elui penitus; has etiam Opi-
niones, utcumque ineptas, ne fortè radices
altius agerent, ex hominum animis evelli.
Mirandum itaque non est, si in hac re mul-
tam operam insumerent Apostoli; præ-
cipuè Petrus, Paulusque, quos ipsos vio-

SERM. lati aliquando erga Magistratum officii

IX.

reos esse constabat. Hic quippe summum Pontificem (ipsum Reipublicæ Judaicæ, quæ per Romanos licuit, Moderatorem) jam tum de Tribunali jus populo dicentem, convitio inceserat; Ille summi Pontificis Famulo, quiprehendendi Christi causâ unâ cum cæteris à domino missus est, vim apertam intulerat, aurémq; gladio amputârat. Credibile est, hos Apostolorum principes, quod perperam ab illis factum esset, ne fortè in Exemplum traheretur, Præceptis suis sedulò cavisse; tantòq; vehementius aliis suasisse, ne Magistratibus non obtemperarent, quantò ipsi eâ in re insigniùs peccâssent.

UTCUNQUE hæc sint, id sanè liquet, quæ ad hoc Officii genus pertinent Præcepta, non sine impetu quodam atq; ardore animi ab iis proferri. Pauli præsertim, si quando hoc in argumento versetur, altiùs quodammodo insurgit atq; se erigit Vox; *Omnis, inquit, Anima Potestatibus sublimioribus subdita sit*: Eodémq; planè vigore, eodem spiritu, à primo usq; ad octavum hujusce Capituli versiculum decurrit, eâdem quasi Apostolicæ

postolicæ Authoritatis fiduciâ se effert at- SERM.
que sustentat ipsius Oratio. *Non est enim* IX.

Potestas, ait, nisi à Deo; quæ autem sunt, à Deo ordinata sunt. Itaq; qui resistit Potestati, Dei Ordinationi resistit: Qui autem resistunt, ipsi sibi damnationem acquirunt. Nam Principes non sunt timori boni operis, sed mali: Vis autem non timere Potestatem? Bonum fac, & habebis laudem ex illâ: Dei enim Minister est tibi in bonum. Si autem malum feceris, time; non enim sine causâ Gladium portat: Dei enim Minister est, vindex in iram, ei qui malum agit. Ideò necessitate subditi estote; non solum propter Iram, sed etiam propter Conscientiam. Ideò enim & Tributa præstatis; Ministri enim Dei sunt, in hoc ipsum servientes. Reddite ergo omnibus debita; cui Tributum, Tributum; cui Vectigal, Vectigal; cui Timorem, Timorem; cui Honorem, Honorem.

HÆC ut, suis locis disposita ac digesta, ordine quodam aptius explicentur; dispiciamus, primò, *Quenam* sint illæ *Potestates Sublimiores*, quibus hîc parendum esse edicitur; deinde, *Quatenus* iis,

SERM. ex mente Pauli, *subdi* oporteat; postea,

IX. *Quibus* ad id adigi *Rationibus* nos velit
 Apostolus; postremum, ad *Quos* hæc Præ-
 cepta pertineant.

SENTENTIAM Pauli, his Capitibus
 conclusam, ex ipso Paulo potissimum eli-
 ciemus; additis insuper, quæ in eandem
 rem postea differuit Petrus, eâ, uti vide-
 tur, ratione, ut, siquid his Pauli verbis
 subesse videretur *δυσνόητον* (quod tamen
 vix simplici quispiam ac sincerâ mente
 præditus dixerit) id Ipse & distinctius
 efferret, & fusiùs exponeret, & fortius
 inculcaret. Sentio quàm hæc exiliter &
 jejune necesse sit à me dici: Istiusmodi
 enim sunt, quibus ubertas orationis ad-
 hiberi vix potest; quæq; satis ornatè ac
 splendide tractari videntur, si modò ita
 ea doceri contigerit, ut liquidò possint
 intelligi.

I. UT itaque sensim, & quibusdam
 quasi gradibus, ad Apostoli sententiam
 perveniatur, id primò fixum ratumq; sit,
 Quod de *ἐξουίας ὑπερεχέουσας* hic dicitur,
 Potestatem *in concreto*, non *in abstracto*
 sumptam

sumptam (ut loquuntur Scholastici) spectare; ad Eos quippe, qui cum imperio aliis præsumunt, non ad ipsum Imperii Jus referri. S E R M.
IX. “ Omnis Anima *Potestatibus* *sublimioribus* subdita sit,” id est, his qui legitimam Potestate sunt præditi, quique deinceps *Principes*, & *Ministri Dei in bonum*, & scelerum *Vindictes in Iram* dicuntur; quibusque *Tributum reddi* vult Apostolus, *Vectigal* pendit. Mutua hæc sunt Regum Civiumque hinc, inde, Officia, quæ Personis ita usquequaque aptantur & congruunt, ut in Rem ipsam, à personâ divulsam, cadere non possint. Petrus itaque certissimus Pauli Interpres, ita hujusce Præcepti vim atque sententiam aperit, ut nullam dubitationi locum relinquat: *Subditi*, inquit, *estote*— *sive Regi, quasi præcellenti, sive Ducibus, tanquam ab eo missis.*

QUÆ quidem Petri verba Paulinæ Orationi, si cui fortè subobscura videatur, aliâ etiam ex parte lucem affundent. Satis enim declarant, quod hic præcipitur à Paulo, non ad illum modò pertinere,

SERM. tinere, qui in summo Imperii fastigio

IX. collocatus est, sed ad *Duces ab eo missos*,
 ad magistratus infra positos, qui illius
 vices gerunt, illius Mandata exequuntur,
 ultra debere extendi. Fatendum est,
 ὑπερέχουσαν, quæ dicitur, ἐξουσίαν, Potesta-
 tem, quâ nulla est Superior, præcipuè
 designare; eamq; Vocem Regi quasi pro-
 priam à Petro tributam esse; βασιλεῖ
 inquit ὡς ὑπερέχοντι. Cùm verò eandem
 Paulus, laxiori sensu sumptam, alibi u-
 surpârit, ubi scilicet Preces fundendas
 ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ
 ὄντων dixerit; latiùs patere constat hujusce
 Vocabuli vim, omnesq; omnium Magi-
 stratum Ordines ambitu suo comprehen-
 dere. Sive itaq; Pauli Verba rectè ex-
 pendimus, sive Rem ipsam à Petro ex-
 plicatum respicimus, certum est, ὑπερέχου-
 σας ἐξουσίας ad Eos, qui summâ rerum
 potiuntur, minimè arctari.

QUOD si ita est, si hæc minorum
 quasi gentium Magistratibus convenient,
 id etiam inde sequi par est; Apostolum
 hic loci, Regum ipsorum Authoritatem
 tueri, non quâ Leges ferendi, sed quâ
 jam

jam latas administrandi iis commissa est ^{S E R M.}
 cura. Utcūq; scilicet *Potestates* hæ ^{IX.}
sublimiores, tum cū in Legibus con-
 dendis occupatæ sunt, potissimū emi-
 neant, id tamen muneris monita Apo-
 stoli vix respiciunt: de iis rerumpubli-
 carum hīc agitur Rectoribus, qui, ne sa-
 pienter consulta, temere sint violata,
 prospiciunt, qui Cives in Officio con-
 tinent, qui Justitiæ habenas temperant,
 qui suum cuiq; tribuunt, bonis favent,
 in improbos gladium stringunt. Hæc
 quidem Juris, non Conditorem, sed Ad-
 ministrum indicant; qualem etiam Pe-
 trus, iisdem penè atq. Paulus verbis de-
 scripsit; *missum*, scilicet, *ad vindictam*
malefactorum, *laudem verò bonorum*.

QUIBUS verò Magistratibus, ex A-
 postoli præcepto, parendum sit, hinc de-
 mum claris patebit, si, Qui, Qualēsq;
 fuerint, eo ferè tempore, Romæ, ac gen-
 tium domini, nobiscum reputemus; ad
 illos enim, cū quidem Romanis scri-
 beret Apostolus, animum præcipuè in-
 tenderit necesse est. Erant autem, qui
 tum rerum potiti sunt, moribus perdi-

DE RM. tissimis, totâq; vitæ ratione ab omni
 RX. virtute alieni; erant inanum Supersti-
 tionum commentis innutriti, ac cultui
 Idolorum dediti; non modò suæ reli-
 gioni impensè favebant, sed & Christi-
 anam, odio ac ludibrio semper habitam,
 suppliciis aliquando coercerant: His ta-
 men Paulus Romanos, *non solum prop-
 ter Iræ, sed etiam propter Conscienti-
 am subdi* jubet; illustre nobis Documen-
 tum exhibens, ne ex Principum aut Mo-
 ribus, aut Religione, aut ex eo quo in
 nos sunt animo, nostri erga illos officii
 rationem modumq; æstimemus. Quantò
 quidem magis consentientem nobiscum
 omni in re Principem habemus, tantò
 nobis Ille dilectior, tantò Nos alacrio-
 ri in illum studio futuri sumus. Hac
 tamen Charitatis sunt vincula, non Of-
 ficii: quod unum semper idemq; perstat,
 sive allubescat, sive minùs placeat; quòd-
 vir bonus ab honestate semper ducet,
 voluptate autem suâ, vel commodis valde
 renuet metiri.

II. DESCRIPTA haftenus sunt quæ SERM.
definiendis, dignoscendisque Potestati- IX.
bus Sublimioribus satis inserviant: videamus porro, Quatenus iisdem, ex mente Pauli, subdi oporteat.

Quicquid pertinet ad Obsequii jus illud quo tenemur erga Principes, duobus fere Præceptis absolvitur: Ut, si quid ab iis iuste sancteq; decernitur, id alacri mente exequamur; siquid e contra imperatum est, cui parere sit nefas, ita tamen eorum iussa detrectemus, ut Authoritatem interim vereamur, & quicquid inde Damni aut Incommodi in nos redundarit, id leniter & summissè feramus.

Quæ primo præceptionis genere continentur, sic enantiat Apostolus. Reddite omnibus debita; cui Tributum [debitis, scilicet,] Tributum [reddite,] cui Væctigal, Væctigal; cui Timorem, Timorem; cui Honorem, Honorem. Tributū atq; Væctigalis nomine venit, quicquid è re cuiuspiam privatâ desumptum in commune Aerarium defertur, quicquid

SERM. quid aut in Bellorum sumptus, aut in
 IX. Domesticos Reipublicæ usus, quicquid
 demum ad sustentandam Principis ipsius
 Dignitatem atque Splendorem par est
 suppeditari. *Timoris* atq; *Honoris* De-
 bita tum ritè persolvimus; cùm invigi-
 lantes commodis nostris rerum publica-
 rum custodes omni, quo decet, animi
 cultu prosequimur, cùmque reverentiam,
 mente conceptam, omnibus amoris &
 obsequii indiciis palàm facimus: cùm
 Eos, summi omnium Gubernatoris nu-
 mine in imperio positos, tanquam Di-
 vinæ Potestatis expressas quasdam Imagi-
 nes suspicimus ac veneramur: cùm, ut
 bene ab iis coepta prosperè cedant & vo-
 vemus ex animo, & omni operâ nostrâ
 atq; consilio, si ita expedit, connitimur,
 & fuis assidue precibus Deum oramus:
 cùm in scrutandis imperii Arcanis, cùm
 in Erratis si qua fortè humanitùs accide-
 rint, acriter culpandis, in captandis spar-
 gendisq; Obrectatorum rumoribus, non
 sumus occupati; cùm deniq; Regum apud
 Patres, apud Populum, apud Cives, apud
 Exteros, Existimationi piè consulimus;
 cùm

cum nihil de iis minus honorificum, nihil, SERM.
 quod Dignitatem eorum lædat, aut dici- IX.
 mus, aut sentimus.

Quod si forte tales sint, quos ex
 animo colere ac diligere non possumus;
 si nec pietate erga Deum, nec charitate ac
 benevolentia erga homines excellant; si
 vitiis suis, si libidinibus indulgeant, si
 commissis sibi moderandi ac regendi po-
 puli habentis, tanquam imperiti aurigæ,
 laxius utantur; si malos cives honoribus
 cumulent, divitiis augeant, bonis ita non
 favéant, ut adversentur sæpius, ut damna
 inferant, ut periculum creent: tum de-
 mum ex altero illo, quem diximus, officii
 fonte haurienda sunt ea Christianæ Man-
 suetudinis ac Patientiæ documenta, qui-
 bus, quasi aspergine aliquâ, omnes æstu-
 antis animi nostri impetus restringui pos-
 sint atque sedari. Nam *qui resistit Pote-
 stati, Dei Ordinationi resistit; qui autem
 resistunt, ipsi sibi Damnationem acqui-
 runt.*

SUNT, qui nihil non agunt, ut Apo-
 stolici hujusce effati vim minuant atque
 infringant. Id itaque temerè affirmant,

SERM. Quod hic edicitur, eos tantum reipub-

IX. licæ rectores spectare, qui demandatum

fibi à populo munus prorsus implent, qui non sunt timori boni operis, sed mali

qui Dei ministri sunt in bonum, & vindices in iram, in hoc ipsum servientes:

Qui autem ita in imperio versan-

tur, aut Officiis suis non respondeant,

qui fontes haud puniunt, benemerenti-

bis infensi sunt; iis, præcepti huiusce

vi, obedientiam non esse præstandam.

Sed hæc certè à mente Pauli atq; à

rei veritate multum abhorrent, Nisi

enim ad malos Principes pertingat Apo-

stoli præceptum; ipsas illas *horas & horas*,

de quibus mentio hic facta est, Eos, sci-

licet, qui tunc temporis res Romanas

moderabantur, ambitu suo non inclu-

det. Fuerit ille, quisquis tunc clavum

Reipublicæ tenuit, seu Caligula, seu

Claudius, seu Nero, certè aquis bonis-

que Principibus annumerari non potest.

Vel itaq; ad hunc referenda sunt Apo-

stoli verba; vel id prorsus dicendum,

Christianis tunc Romæ degentibus de

Obsequii jure ea scribi ab Apostolo, quæ

bonis

Y

II. JOV ad

ad ipsum rerum Romanarum Dominum S E R M.
 haudquaquam pertinerent : Quo quid IX.
 fingi possit absurdius ? Sin verò pertine-
 ant ; ita certè pertinent, ut innuant Ei
 non esse omnino parendum. Qui enim
 Magistratibus solummodo justis probisq;
 obtemperare nos jubet, injustis atque
 improbis ne obtemperemus, satis mo-
 net : Quo genere moniti quid ad per-
 miscendas res humanas accommodatius ?
 quid ab Apostoli instituto, aut à simpli-
 citate Evangelicâ alienius ? Et tamen sunt
 qui hæc, non Hortamenta Obsequii, at
 Seditiois Irritamenta, ab ipso Paulo,
 clam quidem ac testè, sed datâ operâ,
 volunt subministrari.

S E N T I U N T ii ipsi qui hæc afferunt,
 quàm lubrico in loco consistent ; itaque
 aliò se vertunt. Conjiciunt scilicet, hanc
 Epistolam à Paulo esse exaratam, incun-
 te jam principatum Nerone, cum in Ci-
 ves adhuc minimè sæviret, cum Christia-
 nis nondum cædem inferrer, nondum
 insidias instrueret. Perquam arcto sanè
 spatio inclusa est hæc Conjectura : Ut-
 cunque enim imperium jam adeptus

SERM. Nero nihil nisi justum ac lene, nihil nisi
 IX. beneficum præ se ferret; personam tamen
 hanc, quam sibi imposuerat, vix brevi
 tempore sustinuit; intra quod scriptam
 esse hanc Epistolam, dictu quidem nihil
 facilius, sed quæ fidem faciant, prorsus
 incerta sunt. Sint ea autem quàm cer-
 tissima— At verò illo ipso tempore,
 cum jam edicto non exularent, capite
 non plecterentur Christiani, multis ta-
 men malis atq; incommodis conflictaban-
 tur, injuriis laceßiti sunt, probris atq;
 contumeliis vexati: Hæc ne evenirent
 Illis, qui Deorum immortalium cultum,
 omnemque Religionem tollere putaban-
 tur, ne mitissimi quidem Imperatores
 satis caverunt; quibus scilicet, uti *Galli-*
oni illi, nihil eorum quicquam curæ erat.
 Atque hæc (si non deteriori) Conditione
 Christianos tum Romæ fuisse, perlecto
 hujus Epistolæ capite octavo, vix est qui
 dubitet. Hoc innuunt, quæ in fine Ca-
 pitis duodecimi occurrunt; *Benedicite*
persequentibus Vos, benedicite, & non
maledicite; & cætera, usque ad Illum
 Versiculum, in quo caput desinit; *Noli*
vinci

vinci à malo, sed vince in bono malum. SERM.

His autem proximè adhæret Præceptum IX.

illud ipsum in quo explicando versamur; ad quod adeò, quæ præcesserant, pertinere, & quasi viam sternere, omnino existimandum est. Sive itaq; rerum Christianarum, pacatissimis etiam Temporibus, atque eâ ipsâ Tempestate quâ hæc scripta sunt, conditionem, sive Apostolicæ orationis cursum atq; cohærentiam spectemus; id utrinq; perspicuum est; *Sublimiores has Potestates*, quibus *non resistendum* esse edixit Paulus, quæcunq; illæ fuerint, tales certè fuisse, à quibus multa tunc temporis paterentur Christiani.

SED demus id etiam, Romanos Christi fidem profitentes, nihil calamitatis, nihil mali hætenus perpeffos esse: at certè, quod non inciderat, jam tum in propinquo fuit, ac planè instabat. Ea una erat omnium ubicunq; Christianorum sors, periculis semper proximos esse, tanquam in procinctu atq; in acie stare. Id scilicet monuerat ipse ille cui nomen dederant: *Injicient Vobis manus, & per-*

SERM. *sequentur vos, tradentes in Synagogas &*

IX.

Custodias, trahentes ad Reges, & Præsides, propter nomen meum. An id latuit Paulum? an animo forte exciderat, tum cum de Jure *Regum* ac *Præsidium* in Subditos differeret? De se quidem, Prophetarum monitis obtemperans, & Divino ipse Spiritu afflatus, prædixerat; *Spiritus Sanctus per omnes Civitates mihi protestatur, dicens, quoniam Vincula & Tribulationes me manent.* An, qui in suis tam perspicax erat, in aliorum malis etiam ante occursum cernendis prorsus cæcutivit? An, cui *solicitudo omnium Ecclesiarum* perpetuò *instabat*, quæ Romanæ Ecclesiæ jam tum immineret tempestas, non attendit, non prospexit, non somniavit? Sin verò præfenserit; credibile est, nullâ ingruentis istius Procellæ ratione habitâ, hæc ad Romanos scripsisse Apostolum? ad alium quasi scopum mente collineasse? ea tantum tradidisse præcepta, quæ pacatis rebus congruerent, essentq; in annum fortè unum aut alterum valitura? Qui hanc Paulo sententiam affingunt, utcumq; sibi

ipsis sapere videantur, Apostoli certè sapientia hand multum tribuunt; quem, scilicet, existimant, id officii genus quod maximi esset momenti, quodq; potissimum averfarentur homines, omnino præteruisse; in hoc verò totis viribus incubuisse, ut suaderet discipulis, quæ ponderis vix quidquam in se haberent, quæq; essent ipsi sponte suâ, atq; alacri mente facturi.

ECQUID enim suasore opus est, ut *Vestigalis*, ac *Tributi*, *Timoris*, atq; *Honoris* Debita persolvantur Regibus, qui de Nobis, & de Republicâ optimè sunt meriti? ut Magistratibus non resistatur, à quibus minimè lædimur? ut *Potestatibus sublimioribus subditi esse* velimus, quæ in id tantum præsumunt, ut, quasi in Speculâ positæ, commodis nostris prospiciant melius atq; invigilent?

CUM quidem ad iniquis Principibus premi nos atq; affligi contigerit; cum capita, cum fortuna periclitentur; cum multa mala perpessi, plura adhuc impendere videamus; tum sanè Præceptis, Hortationibus, Argumentis opus est,

SERM. quæ animum injuriarum non satis patientem temperent, quibusq; quasi administrandis fulti in Officio stare possimus. Hæc itaque in causâ aptè admodum & cum dignitate Pauli versatur oratio. Qui autem id illum egisse putant, ne erga bene merentes simus ingrati, ut optimis principibus sua constet reverentia; nec, quid argumento conveniat; nec quid Apostolum deceat, perspicere videntur.

UNUM hoc, quò se recipiant, habent Perfugium; insitam nempe hominum animis opinionem de observantiâ Ethnicis Magistratibus minimè debitâ, hæc à Paulo acriter atq; animosè, ut oportuit, convelli. Sed cùm hunc Errorem soli amplecterentur Judæi, cùmq; ea Romæ Ecclesia, ad quam scriberet Paulus, ex Ethnicis ferè constaret; patet, huic uni fundamento omnem Apostolicæ argumentationis vim inniti non posse, adeoque nec tanti esse hanc captiunculam, ut ei discutiendæ ultrâ immoremur: præsertim cùm in eadem sententiâ, quam Paulo nos tribuimus, Petrum ex omni parte

parte consentientem, eiq; suffragantem SERM.
habemus. IX.

SUBDITOS, *Servosque* ne deessent officiis, quibus tenerentur adversus Reges ac Dominos, sic hortatur Petrus—
Subiecti estote omni humane Creaturae, propter Deum; sive Regi, quasi precellenti, sive Ducibus, tanquam ab eo missis, ad vindictam malefactorum, laudem verò bonorum— Servi, subditi estote, cum omni timore, Dominis; non tantum bonis & modestis, sed etiam dyscolis, Dein, quod ex utràque parte præceperat, hoc communi quasi Argumento tueretur & commendat: *Hæc est enim gratia, si, propter Dei Conscientiam, sustinet quis Tristitias, patiens injustè. Quæ enim est Gloria, si, peccantes, & colaphizati suffertis? sed si, bene facientes, patienter sustinetis, hæc est Gratia apud Deum.* Postremò, Christi Patientiam, tanquam Exemplar, intueri eos jubet, ad eamq; se totos componere ac conformare. *In hoc enim (ait) vocati estis; quia & Christus passus est pro Nobis, Vobis relinquens Exemplum, ut sequamini Vestigia*

SERM. *stigia ejus: Qui, cum malediceretur, non*
 IX. *maledicebat; cum pateretur, non mina-*
 *batur; tradebat autem justè se judicanti.*

Quo pertinent hæc, non opus est ut multis apud Vos agam; ita enim facilia atq; expedita sunt, ut disputatione vix egeant. Apertè hoc Petrus significat, Subdi nos oportere tam *Regibus*, quàm *Dominis*, non tantum bonis & modestis, sed etiam *dyscolis*, i. e. qui iniquè, asperè, & inhumanè nos tractant; quibusq; vix esset ut non resisteretur à nobis, nisi intuitu tum mercedis quam pollicetur Deus, tum Exempli quod proposuit Christus, omnes iracundiæ aculeos, omnes animorum tumores, comprimeremus.

SPECTARE hæc qui ad *Servos* tantum aiunt, ad *Subditos* verò pernegant, dupliciter peccant; cum & ea discerpant, quæ, uti ab Apostolo prolata sunt, apertissime cohærent, & rei ipsius rationem non satis attendant. Petrum, scilicet, existimant, cum exposuerat, primò, Quid Subditi Regibus, dein, & Quid Dominis Servi deberent, ad ea Argumenta protinus dilapsum esse, usq; inculcandis usq;
 ad

ad finem Capitis inhæsisse, quæ quidem SERM.
omnino ad Servos, haudquaquam ad Sub- IX.
ditos, in Officio continendos pertinerent.

Id certè magis intererat rei & Publicæ
& Christianæ, ut Regibus, quàm ut He-
ris, plè obediretur. Id itaq; quod præ-
cipuum erat, præcipuè in animo habuisse
Apostolum, par est credi, si modò ad id
aptari possint ejus Verba; quæ quidem
ad id aptari non tantùm possunt, sed de-
bent. Scripsit Petrus *Advenis Dispersio-
nis*, Judæis nempe à patriâ pocul degen-
tibus; quos ex hâc ipsâ Epistolâ * con-
stat à Præsidibus Provinciarum malè ha-
bitos esse, probris multùm vexatos, ærum-
nis miserè oppressos. Quid Apostoli au-
thoritate, aut pietate dignius, quàm ea
illis adhibere consilia, ea in mandatis
dare, quibus freti atq; suffulti tot tan-
tâsq; miseras æquo animo possent per-
peti? Hoc itaq; studiosè agit ac vehemen-
ter, hoc argumentis quàm maximè ac-
commodis suadet, præcipuè Christi Ex-
emplo quasi ob oculos posito; quod cer-

* Vide cap. i. ver. 6, 7. ii. 1, 12, 13, 14, 15, 16, 17,
18, 19. v. 8, 9.

SERMON, tē ad miseram *Subditorum*, quā *Servorum*, conditionem propiūs accedit :
 IX.  non enim privati cujuspīam domini jussu, sed summi Magistratūs nutu, flagris cæsus, ludibrio habitus, colaphis percussus, morti addictus est Christus. *Exemplum* itaq; *Subditis* potissimū utile reliquit, ut *sequerentur Vestigia ejus*.

EST O tamen, hæc ad illos solummodo, qui herili imperio suberant, à Petro referri ; at certē, si debetur hæc Heris observantia (æquē, imò) multò magis debetur Regibus ; quorum ut inviolata permaneant Jura, multò acrius enitendum est, quā ut Dominis obsequantur Famuli. Principi enim dum sua constiterit authoritas, facile erit omnem domesticæ disciplinæ vim, aut nutantem sustinere, aut collapsam restituere ; sin verò apex ille Regiæ potestatis ruerit, conspiciemus illico omnia ea Instituta, quæ intra privatos parietes vigere debent, unā in ruinam labi.

Summa rerum huc redit ; Petrum in eā esse Sententiā, ut Magistratui, utcunq; munus suum malè tuenti, utcunq; injurias

rias nobis & damna inferenti, cedamus ^{SER M.}
 tamen atq; obtemperemus; cūmq; Petrus ^{IX.}
 hāc in re quasi Pauli interpretem egerit, 
 diversum certè ab illo minimè senserit,
 eandem fuisse & Pauli Sententiam li-
 quidò constat; adeòq; quæ circa *Potesta-*
tes Sublimiores officii præcepta exposuit,
 non ad eos tantum Reges restringi de-
 bere, qui officio suo prorsus satisfaciunt.

Meminerint, qui istiusmodi Interpre-
 tamentis, ad libitum, imò ad studium,
 atq; gratiam confictis temerè indulgent,
 meminerint, inquam, quid aliàs ab eo-
 dem Petro dictum sit; *Quosdam* scilicet
instabiles atque indoctos, quæ in *Paulinis*
Epistolis occurrerent *intellectu difficilia*,
ad suam ipsorum perditionem depravare.
 Quòd si tam severè illos notaverit, qui
 etiam *difficilia intellectu* pravè detorque-
 rent; quid de iis arbitramur dicturum
 fuisse, qui omni arte, omni studio elabo-
 rant, ut quæ satis per se facilia sunt atq;
 explicata, Commentis suis invertant atq;
 obscurent?

ATQUE hæc hæctenus—— Quousq;
 enim pertingat Officii nostri ratio, (iis
 haud-

s. s. & M. haudquaquam angustis, intra quas eam
 IKI Novatores quidam coarctare satagunt, à
 Paulo conclusa) satis videtur expositum.
 Quarendum dein,

III. QUIBUS Argumentis, ut Ma-
 gistratui ritè obsequamur, contendat A-
 postolus.

OBSEQUII erga Principes exhiben-
 di duas affert Rationes : quarum hæc
 quidem ducitur à sacro illo fonte, unde
 fluxit Regum Majestas, atq; ipsum jus
 Imperii ; *non est enim Potestas nisi à
 Deo, quæ autem sunt, à Deo ordinata
 sunt, &c.* Altera autem pertinet ad
 Utilitatem, seu privatam cujuscunq; , seu
 omnium communem, cui invigilat, cui
 consulit, præmiis, pœnisq; æquâ lege di-
 stributis, reipublicæ dominus : *Dei enim
 Minister est tibi in bonum, & vindex in
 iram ei qui malè agit.* Ab utraq; de-
 cerpta, utriusq; quasi in unum vim col-
 ligit Apostoli illa Conclusio : *Ideo ne-
 cessitate subditi estote (vel potius, † Ideo*

† *Ἀνάγκη ὡς ὑποτάσσασθε.*

neceſſe

necesse est ut subjiciamini) non solum SERM.
propter Iram, sed etiam propter Consci- IXI
entiam; non metu tantum Poenæ ab
 hominibus irrogandæ, sed & Officii ip-
 sius, quo constrinxit nos Deus, vinculo
 adducti.

Q u o d percontabatur aliquando à
 Phariseis Christus de *Baptismo Johannis*,
 id ad Imperii Humani Originem potest
 aptè referri; *Unde erat? è cælo, an ex*
hominibus? Sunt, qui illico respondeant,
ex hominibus; & multa quidem habent
 prompta ac proposita, quibus Senten-
 tiam hanc tueantur ut rerum nature
 congruentem, & verisimillimam. Cæ-
 tera inter Causæ suæ præsidia, duo sunt
 quibus maximè nitantur; quorum altè-
 rum quidem sibi concedi postulant, non
 admodum verecundè; alterum argumen-
 tis non satis firmis ac valentibus, extor-
 quere contendunt. Quod sumunt, hu-
 jusmodi est, Fuisse tempus aliquod, cum
 nullius Dominationi subiecti viverent
 mortales: dein arguunt, Jus Vitæ ac
 Necis in Multitudine ipsâ resedisse primò,
 id Populum à semetipsis ad Magistratus
 legitime

SER. M. legitime transtulisse. Quorum Ego ab

IX.

iis neq; illud in hac disputatione poni debere, neq; hoc rationibus unquam posse confici, prorsus mihi persuadeo.

Hæc autem, ad alia cum festinemus, nec vacat, neq; multum attinet excutere; præsertim cum unâ illâ Pauli voce satis argui possint ac refelli; *Non est enim Potestas nisi à Deo, quæ autem sunt, à Deo ordinata sunt.* Significantius ac clariùs multò eadem Græcè efferuntur, & γὰρ ἐστὶν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ ὄντι ἐξουσίαι ὑπὸ Θεοῦ τεταγμέναι εἰσὶν. Fontem hîc, ut diximus, aperit Apostolus, à quo manat quæcunq; inter homines licitè exercetur Potestas, & γὰρ ἐστὶν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ. Qui autem tali Potestate sunt præditi, eos ὑπὸ Θεοῦ τεταγμέναι affirmat, id est, (ut Ego quidem existimo) non à Deo tantum sed & sub Deo constitui atq; ordinari; supremi nempe omnium Gubernatoris in moderandis hominum Civitatibus sustinere personam, vices explere: unde & *Dei Ministri* continuò appellantur, qui, scilicet, non jure suo imperant, non suâ aliquâ Authoritate pollent, sed tantum

tantum commissas sibi à mundi rectore S E R M O
partes tuebantur; cui & muneris sui, seu IXI
bene, seu male administrati, rationem sunt
reddituri.

Cum itaque Potestatem, à Deo derivatam, sortiantur; Dei ipsius quoque nomine insigniuntur passim apud Sacros Scriptores: *Dii enim dicti sunt*, inquit Christus, quia *ad illos Sermo Dei factus est*; eo quod Numinis jussu evocati, & populis præfecti, essent divinæ quasi dominationis vicarii — *non est enim Potestas nisi à Deo*; quæ autem sunt Potestates, *sub Deo ordinatæ sunt*; sub beato, scilicet, *illo & solo Potente, Rege Regum, & Domino Dominantium, qui solus habet Immortalitatem*, ut alibi idem Paulus loquitur: cujus verba, cum illustrandæ huic de Regum potestate à Deo arcessendæ doctrinæ faciant, operæ pretium erit hîc paucis expendere.

DEUM solum Potentem prædicat Apostolus, eadem planè ratione, ac quâ solum Immortalem: ad Eundem quippe, & Potentiæ illius, quâ hominibus præsumt Reges, & Immortalitatis, quâ Homines besti-

SER M. is antecellunt, origo referenda est. Po-
 IX. tentes quidem sunt, in suâ quisque di-
 tione, Principes; Immortales sunt Ani-
 mi humani: at non suapte naturâ ac vi,
 non facultate aliquâ, aut à Populo, aut à
 Parentibus traductâ, sed Dei unius volun-
 tate ac nutu, et illi sunt Potentes, & hi
 Immortales. Imperii jus omne, omnem
 Immortalitatis vim unus in se continet
 Deus; quicquid horum ad res creatas
 pertinet, id ab illo universum emanat.
 Regibus constituendis Populus nonnun-
 quam, Liberis ferendis Parentes semper
 interveniunt: à Populo tamen haud ma-
 gis oriri possunt summa Majestatis Jura,
 quàm à Parentibus filiorum Animæ non
 interituræ: hæc hujusmodi sunt, quæ so-
 lus, à se orta, pro lubitu suo impertit
 Deus; idem, & Potestatis humanæ fons,
 & Animorum immortalium author atque
 sator unicus.

HANC Apostoli verbis inesse senten-
 tiam, perquam probabile est; hanc adeò
 respexisse videntur primævæ Ecclesiæ Scri-
 ptore. *Cujus jussu Homines nascuntur
 hujus jussu & Reges constituuntur,*
 inquit

inquit *Irenaei* interpres *. Idemque SERM.
plane sentit, *Irenaei* forte vestigiis insis- IX.
tens, *Tertullianus* †. Inde, inquit, est Im-
perator, unde et Homo, antequam Impera-
tor; inde Potestas illi, unde & Spiritus.

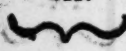
POTESTAS hæc quidem, accedente
hominum consensu, Principibus non ra-
rò deferitur; hæc, pro hominum arbitrio,
iis qui rempublicam gerunt, non uno
more ac modo, dispertitur; hæc in ho-
mines, ab hominibus exercetur; hæc de-
nique promovendis hominum Commo-
dis atque Felicitatibus unicè destinatur.
Potestatem itaque hanc adepti Principes,
non incongruè a Petro ἀνθρακίνας κλίσεις
nuncupantur. Sin verò, aut unde ducta
ad Ipsos pervenerit Authoritas, aut Cu-
jus in fungendo munere vices obeant, &
Cui demum reddenda sit defuncti ratio,
cogitemus nobiscum; Eos, secundum
Paulum, esse reverà οὐκ ἀλάλῳ, ipsam
ipsius Dei ordinationem, fateamur necesse
est.

* *Iren.* lib. 5. cap. 24.

† *Tertul.* Apol. cap. 30.

SERM.

IX.


 HIS radicibus subnixa firmiter se tu-
 entur Magistratum Jura, facile exur-
 gunt Subditorum Officia. Cum enim
 summi Numinis *Ministri* sint Principes,
 cum ab Illo quasi jure Legationis missi
 ad nos venerint, par est ut Eos, Dei ip-
 sius metu ac reverentia adducti, omni
 qua possumus observantia atque honore
 prosequamur. Eo ipso itaque in loco, ubi
 Reges Ducésque *αὐθιγὰς κλισίας* vocat,
propter Deum tamen colendos esse Pe-
 trus affirmat. Si autem *propter Deum*
 colendi sunt; quicquid in eos asperè aut
 contumeliosè dictum, quicquid obstinato
 iis renitendi studio factum est, id omne
 in Deum recidit, Regiæ Potestatis Au-
 thorem atque Vindicem. *Qui enim re-*
sistit Potestati, Dei Ordinationi resistit;
qui autem resistunt, ipsi sibi damnationem
acquirunt.

“ I M O ita est, inquit, Populi qui
 “ causam agunt, si modò Principes Im-
 “ perii sui à Deo instituti limites non
 “ transiliant, si intra jus fásque se contine-
 “ ant: sin ultra pergant, Dei certè vo-
 “ luntati repugnant, Dei autoritate sunt
 “ protinus

“ protinus destituti. Quisquis itaq; iis, SERM.

“ injusta molientibus, restiterit, divinæ IX.

“ Voluntati repugnâsse, *Ordinationi re-*

“ *stitisse*, minimè censendus est.

VERA si hæc sunt, quò tendant illa Apostoli, primis dnobus versiculis comprehensa, non video. Quid refert enim à Paulo nos moneri, ut *Potestatibus sublimioribus* ea de causa obtemperemus, quòd à Deo ortæ, atque sub Deo constitutæ sint; si nihil unquam obsequii suo jure vendicent, nisi cùm in omni administrandæ reipublicæ ratione Civibus profint, æquitati studeant, justitiam colant? Istiusmodi scilicet Gubernatoribus, sive à coelo, sive à terra ortum trahant; sive Dei, sive Populi solummodo personam sustineant; quis sanæ mentis est, parere qui recusaverit? Ut autem iniquis Magistratibus obediatur, ut rempublicam etiam malè gerentibus, Dei ramen auctoritate munitis, Dei ipsius gratiâ, suis constet honos; hoc summo studio elaborandum est, hæc digna planè est Apostoli potrocinio causa: Huc itaq; ipsius spectat oratio — *Omnis Anima Potestatibus sub-*

SERM. limioribus subdita sit; non est ENIM

IX. Potestas nisi à Deo; quæ autem sunt
 Potestates, sub Deo ordinatæ sunt. Huc
 etiam quæ sequuntur, omnino pertinent;
 Qui ITAQUE resistit Potestati, Dei
 Ordinationi resistit, &c. ὅτι ὁ ἀντιτασσόμενος
 τῇ ἐξουσίᾳ, &c. ITA UT qui
 resistit Potestati, &c. cui nempe nos
 [ὑποτάσσεται] subdi volui ipso orationis
 exordio Apostolus. Respondent extrema
 primis atque omnia, sibi invicem apta
 atque connexa, eodem recidunt; ne sci-
 licet non subditi simus, ne resistamus iis,
 qui nobis legitimè præsent. Quorum
 verò hæc tam multiplex, tam gravis, tam
 vehemens hortatio; si eos tantum ha-
 buerit in animo Apostolus Civitatum
 Rectores, qui communi Civium salutem
 non deessent, quibusque non solum sine
 pacis publicæ dispendio, sed et sine sum-
 mo dedecore atque infamiâ, resisti non
 posset? Iis certe, qui nihil nisi justum
 imperant, nihil nisi quod expediat, æ-
 quum est ut dicto audientes nos omni ex
 parte præbeamus; æquum est ut id ipsum
 quod imperant, promptè atque alacriter
 exequamur.

exequamur. Hos itaque si mente designasset, Hoc etiam apertè edixisset Apostolus: Et tamen, quæ monet, eò tantum pertinent, Magistratibus ut *subditi simus*; ut non *resistamus*. Quæ quidem Officii nostri pars minima est, nec momenti quidquam in se habet, si ad bonos Principes referatur; sin malos spectet, arduum sanè hoc est, gravissimùmque præceptionis genus, in quo ad summum perducta consistit Obedientiæ Civilis ratio. Hoc itaque magno animo aggressus, uberimè, prout decuit, arque ardentissimè pertractavit Apostolus. Plura à me eandem in rem afferri possent, si non hic Locus aliâ occasione jam antea occupatus esset, multisque expositus; aut non esset etiam, antè quàm perorem, jam iterum attingendus. Hoc itaque quatenus res postulat, perfectum ratione, conclusumque sit; Pauli Præcepta in eos etiam Principes cadere, qui Authoritatem legitimam illegitimè exercent; quique à Deo constituti, ad Dei tamen voluntatem se neutiquam accommodant.

SERM. POTESTATEM Imperatoriam qui
 IX. non nisi recta imperantibus concedunt,
 ~~~~~ duas res multum diversas permiscet, *Jus*,  
 atq; *Authoritatem*; quid intersit inter ea  
 quæ à Principibus legitimè, atque ea quæ  
 pro imperio fiant, non vident. Ut Prin-  
 cipes jure quidquam agant, quod Justi-  
 tiæ repugnat, fieri nequit: ut tamen in  
 iis ipsis, quæ injustè agunt, eorum vigeat  
*Authoritas*, nihil vetat. *Authoritate* e-  
 nim pollent Principes, non solum cum,  
 quæ juri omnino sint consentanea, præ-  
 cipiunt; sed cum ea aut jubeant, aut pro-  
 hibcant, quæ, sive æqua, sive iniqua sint,  
 suam tamen vim quandam atque robur  
 habent; ita ut Civibus, quibus hæc præ-  
 cepta sunt, aut parendi, aut certè non  
 repugnandi necessitatem imponant. Ha-  
 rum enim vim vocum diligenter perpen-  
 denti patebit, *Jus* ad Actiones, *Autho-*  
*ritatem* ad Personas pertinere. *Jus* omne  
 ad Legem aliquam, recti pravique nor-  
 nam, refertur; *Authoritas*, necessitudi-  
 nem nexumque illum, quo Magistratibus  
 Cives conjuncti sunt, unicè respicit. Atque  
 hæc quidem ita ab invicem distrahi, non  
 cogita-



cogitatione tantum, sed & re ipsa, possunt, SERM.  
& solent; ut quædam sibi Magistratus IX.  
suo Jure vendicer, quæ tamen, ut per-  
solvantur à Subditis, Authoritate sua non  
efficiat; alia pro Authoritate præscribat,  
nullo tamen Jure, cum, quæ imperat,  
privatorum Juri aperte derogent. Ubi  
quidem tuendo atq; conservando Juri  
Principum adhibetur Authoritas, animos  
hominum arctissimè devinctos tenet: est  
tamen ubi Authoritas, à Jure divulsa,  
ipsa per se valet.

SUBTILIUS hæc fortasse disputan-  
tur; sed, Exemplo in hanc rem adducto,  
fient dilucidiora. Qui Litibus dirimen-  
dis præficiuntur Judices, id solum nego-  
tii sibi commissum habent, ut in Causis  
Forensibus, quæ Legi sunt congrua, de-  
cernant. Si quis tamen Judex, quod à  
recto abhorret, perperam decreverit; Ini-  
quam sanè protulit Sententiam, haudqua-  
quam tamen Irritam: Muneris sibi de-  
scripti fines excessit: at suum interim  
Munus exercuit. Lati quidem præter jus  
fàsque Judicii, id ipsum si spectes, nulla  
prorsus est vis; firmum tamen ratumque  
præstabit

**S E R M.** præstabit Judicis Authoritas. Rescindi  
**IX.** fortasse poterit ab Illo, quisquis est, ad  
 quem jus recognoscendi pertinet; interea tamen temporis standum est Sententia, nullo licet jure subnixæ. Quod si eam istiusmodi Judex pronunciaverit, à quo (in minoribus licet Causis occupato) non datur provocatio; uterque Legibus adversetur Sententia, ipso tamen Legum instituto in perpetuum valebit. Atque hæc, si ad sopiendas privatorum Controversias utiliter sunt excogitata atque provisæ, tuendæ certè Regum Dignitati, Patrique publicæ conservandæ multò utilius ac rectius possunt adhiberi. Quid enim? Rata erunt, quæ inferioris subsellii Judices, non citra juris violationem, decernunt? Si quid Is autem, qui in imperii apice est, minus justè egerit, fas erit Subditis se illi opponere, atque vim vi, si eò res vocat, pellere? Eorum Sententiæ contraire non licebit, qui Potestatem suam summo Magistratui acceptam referunt? Ipsi interim impunè contraibitur, cujus à summo Numine omnis pendet Authoritas?

DUA-

DUARUM Rationum, quibus præ-  
ceptum suum de Obsequio erga Principes  
præstando munit Apostolus, unam qui-  
dem, à derivatâ coelitus Regum Maje-  
state sumptam, explicuimus; ad alteram  
nunc, à Civium utilitate, seu privatâ cu-  
juscunque seu omnium communi ductam  
aggredimur. *Qui autem resistunt, ipsi  
sibi damnationem acquirunt. Nam Prin-  
cipes non sunt timori boni operis, sed mali.  
Vis autem non timere Potestatem? Bo-  
num fac, & habebis laudem ex illâ: Dei  
enim Minister est tibi in bonum. Si au-  
tem malum feceris, time; non enim sine  
causâ Gladium portat: Dei enim Mini-  
ster est, vindex in iram, ei qui malè agit.*  
Quæ prima hîc occurrunt Pauli verba,  
id tantum indicare videntur, Romanos,  
si Principibus, iisque qui in Magistratu  
essent, piè obtemperarent, suæ quémque  
Saluti, suis Commodis, optimè consul-  
turos. Id ubi strictim paucisque attigerat,  
ad alia, quæ, spatiis amplioribus, effusa,  
Regum instituendorum finem, & com-  
mune reipublicæ bonum spectarent, sen-  
sim delabitur Apostolus; eâque & copiosâ  
& ardenti oratione exponit. QUI



SERM. *QUI resistunt (inquit) ipsi sibi Damna-*  
 IX. *tionem acquirunt.* Οἱ ἀνθεστηκότες ἑαυτοῖς  
 κρίμα λήφονται, Qui restiterint, sibi ipsis  
 perniciem accersent, commissi facinoris  
 poenas luent. Κρίμα<sup>α</sup> nomine, non  
 æternæ tantum poenæ significantur, à Deo  
 aliquando exigendæ; sed & illa etiam  
 Supplicia, quibus in hac vita coercentur  
 improbi. Eo sensu sacris Scriptoribus  
 usitata frequentius & trita vox, \* ut hic  
 loci etiam accipiatur, suadet certè Apo-  
 stolici, & Argumenti, & Orationis nex-  
 us — *Qui resistunt, ipsi sibi Damnatio-*  
*nem acquirunt : NAM Principes non sunt*  
*timori boni operis, sed mali, &c.* De-  
 nunciati κρίμα<sup>α</sup> [ Judicii ] Causam  
 † subjungit Apostolus, eâque adductâ,  
 quod affirmatè primùm dixerat, fulcit  
 dein atque roborat. Ad Poenas autem in  
 hoc sæculo infligendas causa allata per-  
 tinet; ad easdem itaque & κρίμα illud,

\* Vide Luc. xxiii. 40. xxiv. 20. 1 Cor. xi. 29, 34.  
 1 Pet. iv. 17. Apoc. xviii. 20.

† Intra sex primos hujusce Capituli Versiculos particula  
 illa, γὰρ, septies occurrit: Ubicunque autem legatur, ad ea,  
 quæ proxime præcesserant, verba nusquam non referri  
 debet.

quod

quod antè intentatum est, pertinuit: non <sup>S E R M.</sup>  
tamen ita ut nulla, interim habeatur ra- <sup>IX.</sup>  
tio poenarum illarum quæ & mortuos  
manent, quibûsque ea, quæ in maleficôs  
ac seeleratos nunc constituuntur suppli-  
cia, quasi futurorum Auguria, omnino  
præcurrunt. Christo enim & Apostolis  
nihil usitatus, quàm, propositis hujus vi-  
tæ malis, quæ a Deo immissa, sustinent  
Peccatores, Cruciatum illorum, qui ad  
æternitatem pertinent, speciem quandam  
adumbrare; & cum præsentia tantum  
verbo tenus exprimant, futura tamen  
mente complecti, atque ad ea expectanda,  
sive audientium, sive legentium animos  
erigere velle atque adhortari. Notiora  
sunt hæc, quàm ut probatu indigeant,  
quàm ut Exemplis confirmanda sint. Quod  
itaque jam diximus, in eo perstemus; Apo-  
stolum, cum summi Magistratûs oppug-  
natoribus κῆρυμα, sive *Judicium* denuntiet,  
ἀνὰ τὸν αἰῶνα κῆρυματῶν. *Judicii* illius quod alte-  
ro sæculo exercebit Deus, non esse im-  
memorem; & tamen ea, quæ jam nunc  
instant facinorosis, supplicia expressiùs  
minitari. Hoc planè more mihi & fa-  
cillimè,

SER M. cillimè, & verissimè explicari posse vi-

IX. dentur Pauli verba: *[Qui resistunt, ipsi sibi Damnationem acquirunt; NAM Principes non sunt timori boni operis, sed mali, &c.]* Quæ qui referunt ad illa quæ longius præcesserant *[Non est enim Potestas, nisi à Deo, &c.]* perversissimè agunt: cohærentia enim, atque inter se nexa, temerè divellunt: aliena autem, & multum disjuncta, nullo jure copulant: Eâ scilicet de causâ, Ut, quæ duo Apostolus satis distinxit Argumenta, in unum coalescant; atque ita alterum alterius vim frangat ac debilitet: Ut, inquam, Pauli Doctrina de Deo Potestatis humanæ fonte atque authore, Appendiculâ quâdam perperam aucta, iis tantum Regibus conveniat, qui officio suo sanctè funguntur, *& non sunt timori boni operis, sed mali:* quod (ut à me sæpe dictum, sæpius dicendum est) ab omni probabilitatis specie quàm longissimè abhorret.

Atque hoc esse illud κρίματος genus quo Romanis metum incutere vult Apostolus hanc verbo subjectam esse notionem, eò mihi fortiùs persuadeo, quòd, quæ sequun-



sequuntur omnia, finitima huic sint atque **S E R M.**  
consentanea: de Jure enim Gladii prorsus agunt, de Præmiis ac Suppliciis, qui-  
bus à Magistratu Cives aut ad Virtutem  
allici solent, aut à vitiis absterri. Or-  
ta autem illa omnia cùm sint ex eo quod  
jam ante dixerat Apostolus [*Qui resistunt,  
ipsi sibi Damnationem acquirunt.*] ad id  
etiam, si non omni ex parte, quadante-  
nus certè debent referri.

Hoc itaque posito, argumentum, quod  
inde ducit, & quo, quod unicuique in hâc  
re seorsum utile sit, docet Apostolus, istius-  
modi est—Magistratibus non esse ullâ  
in re obsistendum; ne, dum iis negotium  
faceamus, nobismetipsis perniciem me-  
ritò moliamur. Cùm enim à Deo Re-  
gibus jus gladii sit commissum, quo ma-  
leficia cujusque generis vindicent, certis-  
simum est, eo illos acerrimè usuros ad-  
versus perduelles, pacisque publicæ ever-  
sores: quicquid culpæ, quicquid facino-  
ris, lenitate ac misericordiâ aliquando  
ducti prætereant, hoc tamen audaciæ, quo  
eorum labefactatur Authoritas, impuni-  
tum inultumque non dimittent. Chri-  
stianis,

HERM stianis, Religionis causâ, satis ex se adver-

IX.  fantur Principes à Christi fide alieni: si verò, qui hac ex parte Principibus odio sunt, rerum etiam novandarum studio teneantur, atque ad Seditionem propendeant; imò, si Religionis ipsius obtentû Rempublicam perturbent, leges violent; quo non Exitio digni videbuntur? quibus non Suppliciis coercendi? Ex altera autem parte, nihil est quod tam deliniat Principes, Christiano nomini infensos, tantùmque ad mansuetudinem ac benevolentiam traducat, ac si ij, qui è Christi grege sunt, modestè atque summissè se gerant, & Magistratibus in omni re secundùm Deum pareant. Quæ Christianorum cervicibus semper impendent pericula, si quâ fortè ratione vitari possint, hâc certè declinanda sunt viâ. Non sæpe enim malis etiam à Regibus malè tractari contigit istiusmodi Cives, qui Religione, quâ imbuti sunt eorum animi, quæcunque illa sit, privatò gaudent; nihil interim turbarum excitant, nihil magistratui molestiæ creant; sed, dum pietati student, unâ etiam pacem colunt.

Ira,

Ita, inquam, plerumque se res habet—SERM.  
Unde Petri illa Vox, eâ ipsâ in Epistolâ, IX.  
ubi Christianos, tanquam mala multa jam  
perpeſſos, plura etiam paſſuros alloquitur?  
*Quis eſt qui vobis noceat, ſi boni æmula-  
tores fueritis?*

Hactenus Pauli argumentum, ab Uti-  
litate ductum, quatenus ſeparatim ad ſin-  
gulos ſpectat, perpendimus: ab ea nunc  
parte conſiderandum eſt, quâ ad Univer-  
ſos pertineat, ac derivata à Magiſtratu  
ad humani generis Societatem Commo-  
da reſpiciat. In hac enim cogitatione  
præcipuè deſixa erat Apoſtoli mens, cum  
*Principes* diceret *Timori eſſe in bonum,*  
ac *Vindices in iram eis qui malè agunt.*

Quam ob cauſam iſtituerentur Reges;  
quæ Regni ipſius Neceſſitas ſit, quanta  
Utilitas; quo Officii genere, quâmque  
latè ad omnes Vitæ humanæ uſus patenti,  
perfungantur Principes; his, atque aliis  
in eandem rem, verbis à Paulo declaratum  
eſt. Ii ſcilicet Pacis atque Incolumitatis  
publicæ conſervatores ſunt; Ii Legum  
communium, quarum deſcriptione omnis  
omnium ſalus continetur, Latores pri-



SERM. mùm, dein & Custodes. Poenas à quoque

IX.



Civium pro merito exigendi, Præmia, quæ  
cuique conveniunt, tribuendi ius iis con-  
cessum est: atque hoc ferè ita utuntur, ut  
nefariorum scelera cōhibeant, audaciam  
retundant; bonos autem beneficiis ad vir-  
tutem, veramque laudem accendant. Mu-  
neris itaque tam fructuosi nobis, Ministri  
cū sint, æquum est, ut Gratiā iis  
quantam possumus maximā referamus;  
ut eos summè colamus atque amemus, non  
protervè iis refragemur, non improbè re-  
sistamus, quorum laboribus ac pervigiliis  
effectum est, ut tot tantisque vitæ com-  
moditatibus placidè perfruamur. NAM  
*Principes non sunt timori boni operis, sed  
mali, &c. Necesse* ITAQUE est ut  
*subjiciamini, &c.*

INSTANT iterum Potestatis Regiæ  
Oppugnatores, ac fidenter affirmant. “E-  
“ numeratis, quæ ex reipublica admini-  
“ stratione exurgunt, atque ad universos  
“ Cives permanant, Utilitatibus, non id  
“ Paulo propositum esse, ut inde Obedi-  
“ entiam quibuscūque Potestatibus subli-  
“ mioribus deberi contendat; sed iis tan-  
“ tūm,

“tùm, qui descriptas muneris sui partes S E R M.

“tuentur, & ad expressam justì imperiì IX.

“effigiem se totos, componunt.” Inane

hoc esse assentantium populi libidinibus

Commentum, atque à Pauli mente alie-

nissimum, jam antè à me multis, ut opi-

nor, demonstratum est. Id unum nunc

addo— Aut ab ipso Regum, seu bene,

seu malè rempublicam gerentium Officio,

atque à communi hominum Utilitate, cui

Magistratûs jura inserviunt, hic duci ar-

gumentum; aut nusquam ab Apostolo,

totâ illâ Oratione, quâ de Officiis Civium

erga Principes disquiritur, hunc locum

tractari: quem tamen, amplissimus cum

sit, atque ad stabiliendum imperii jus va-

leat plurimum, prorsus ab eo negligi, ac

consultò præteriri non est credendum.

Omnia excutit Paulus, sollicitè omnia

vestigat atque explorat, quæ ad firmandum

Principum Authoritatem adjumenti ali-

quid suppeditent. Multum autem ad id

confert, ut intelligant Cives, quæ bona

iis etiam non boni Principes importent,

quantumque Rectoribus, officii quod sui

est non satis exsequentibus, debeat res-

SERM. publica. Hæcine itaque oblivisci potuit

IX.

Paulus? an causæ suæ parum favere arbitratu est? Hæcine Gamalielis ille Discipulis, Gentiumque Doctor non vidit, qui cætera omnia acutissimè perspexit, copiosè differuit? Si autem animadvertit; integrum atque intactum ab eo hunc locum relinqui, quis unquam existimaverit? Et tamen hæc ab illis sentiri necesse est, qui à Paulo præcepta optimis tantum Regibus convenire affirmant.

“ At, inquiunt, non in Præceptis solum tradendis versatur, Ratione etiam pugnat Apostolus. *Principibus ne resistatur*, monet: Causam deinde adjicit: *NAM timori non sunt boni operis, sed mali*. Congruum itaque est ut Præcepti vim Ratione hæc, quasi Regulâ ad id adducta, metiamur. Hoc si fiat, ad bene imperantes necesse est quod præcipitur contrahi; cum ad eos tantum, quæ offertur Ratio pertingat.” Argutè hæc quidem, haudquaquam tamen verè; prout cuiusvis patebit, non illo solum,



rum, quæ in hanc rem antè à me dicta SERM.  
 sunt, consideranti, sed ea etiam, quæ de IX.  
 Potestate Ecclesiastica idem alibi sanxerit  
 Scriptor, cum his conferenti: paria enim  
 sunt, ac planè gemina. *Obedite Præpo-*  
*sitis vestris*, ait idem Paulus, & *subjacete*  
*eis; ipsi enim pervigilant, quasi rationem*  
*pro animabus vestris reddituri.* Cur pa-  
 rendum sit præfectis Ecclesiæ Christi Gu-  
 bernatoribus, Causam affert: qua tamen  
 allata, hoc minimè voluit, ut iis solum-  
 modo *obediamus*, ac *subjaceamus Præ-*  
*positis*, qui demandato sibi negotio *vigi-*  
*lanter* & *arenuè* incumbunt: Nam &  
 illis etiam proculdubio obtemperandum  
 est, qui negligentius & vitam suam insti-  
 tuunt, & munus exercent; imò, qui o-  
 peri suo multum indormiunt. Utcunque  
 enim ab iis malè vivatur, utcunque res  
 Ecclesiæ haud rectè administrent; legiti-  
 mè tamen cum præsent, siquid aliquando  
 præcipiant, id vim suam habet. De *Scri-*  
*bis* itaque ac *Pharisæis*, hæc Christus do-  
 cuit: *Super Cathedram Moysi*, inquit, *se-*  
*dent.* *Omnia ergo quaecunque dixerint*  
*vobis, servate & facite: secundum opera*

SERM. *verò illorum nolite facere; dicunt enim*

## IX.

IX. *& non faciunt.* His Legis interpretandæ  
jus datum est: his itaque jus dicentibus, aus-  
cultari atque obediri convenit, utcunque  
dictis facta non respondeant: horum e-  
nim licet vita moresque merito displice-  
ant, non ideo tamen susque deque ha-  
benda est authoritas. Pauli itaque argu-  
mentum, quod Ecclesiæ rectores spectat,  
sic & fusiùs & rectiùs poterit explicari.  
*Obedite prepositis vestris, &c. Ipsi enim  
pervigilant, &c.* Ipsorum enim est, Christi  
Gregem curare ac regere; hæc iis à Deo  
tradita est Provincia; quam si parum pro-  
dignitate sustinent atque ornant, jure ta-  
men suo protinus non excidunt: Mune-  
ris enim ipsius, malè licet administrati,  
ratione, multum Observantiæ atque Ho-  
noris sibi vendicant. Clariùs hæc ac di-  
stinctiùs idem aliàs enuntiat Apostolus  
— *Rogamus vos, Fratres, ut noveritis  
eos [vel potius, ut eos vereamini] qui  
laborant inter vos, & præsumt vobis in  
domino, & monet vos; & habeatis illos  
abundantiùs in charitate, propter Opus  
ipsorum:* Καὶ ἡμεῖς αὐτοὺς ὑμεῖς ἐν κυρίῳ,

ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. Si ἔργον, hīc, SERM.  
 ut alibi apud Novi Testamenti Scripto- IX.  
 res\*, *Officium* significat; ea planè est  
 Apostoli sententia— Ecclesiæ *Præsules*  
 (non tantum ob beneficia in nos *labore*  
 suo, ac *monitis* collata, sed &) *Officii* ip-  
 sius, quod exercent, causâ, apprimè no-  
 bis charos esse debere, summoque semper  
 pretio æstimandos. Quod si ἔργον *Opus*  
 aut *Laborem* simpliciter denotet, id sal-  
 tem Pauli verba præ se ferunt; Esse ali-  
 quem, qui Præsulibus Ecclesiæ, utcunque  
 minimè *laborantibus*, debeatur, *Amo-*  
*rem, cultumque*: cum, qui operi instant  
 sedulo, ὑπὲρ ἐκ περισσῆς, *impensius multo*  
 colendi sint ac diligendi. Sed omnium  
 appositissima ad id quod volumus est ea  
 ejusdem Pauli ad Timotheum scribentis  
 hortatio, ut *Qui bene præsunt* [οἱ καλῶς  
 προεστῶτες] *Presbyteri, duplici honore dig-*  
*ni videantur.* Est itaque & suus iis, qui  
 malè præsunt (eo ipsi quod præsunt)

\* 1 Tim. iii. 2. Ἐὰν τις ἐπισκοπῆς ἐπιγένηται, καλῶς ἔργου ἐπι-  
 θυμῶν, *præclarum Officium desiderat.* Vid. & Act. xiii. 2,  
 xiv. 26. Eph. iv. 12. Phil. i. 22. Eph. ii. 30. 2 Tim.  
 ii. 12. iv. 5.



SERM. honos exhibendos; cum quidem ad καλῶς

IX.

ἀρετῆς ὥτας duplo major pertineat.

Atque hæc omnia, quæ Obsequii erga Hierarchas præstandi modum tradunt, ad describendam etiam Civilis Obedientiæ rationem jure optimo possunt accommodari. Quod si fiat, apparebit statim, nihil esse illo Interpretum quorundam Commento ineptius, atque insulsius, quo id Paulum agere pertendunt, ut Præcepti sui vim omnem, abhibita quadam Ratione, extenuet atque enervet; & cum alta voce jam edixerat, *Sublimioribus Potestatibus* non esse ullatenus *resistendum*, dein in aures Romanorum hanc quasi insusurrasse distinctiunculam—“ si modò  
“ tales essent Principes, qui Justitiam  
“ sanctè colerent, & Civium Felicitati  
“ probè confulerent.” Capitalis Oratio! quæ, haud scio an Sacrarum Literarum, an Principum Authoritati plus detrahat; an Christi Ecclesiæ, an Reipublicæ magis noceat. De utraque certè nō pessimè merentur, qui talibus Interpretamentis in re tanti ponderis indulgent; & ut Civium animos pravis Opinionibus inficiant, ipsos

fos divinæ Veritatis Pontes audacter con-  
taminant. S E R M.  
IX.

S E D de his satis— Ut interim, quam Paulo tribuimus, sententiam plenius explicemus, id breviter restat quærendum: Qua ratione Civium Communitati sit utile, ut iniquis etiam pravisque Magistratibus non repugnetur. Hoc autem ex eo fit, quod à malorum etiam Principum Dominationu plura multo ad Cives Commoda, quam Damna plerumque perveniant. Illa itaque relinquere atque abjicere, ut hæc subterfugere possimus; vix est eorum qui publicæ utilitati consultum volunt. Non recta semper, non legitima imperant populo, legitimè qui præsent; Bona aliquando subditorum invadunt, jus violent. Sed perferendæ sunt hæc à privatis injuriæ, ne minori incommodo mederi qui student, in majus incurrant; plusque noceant reipublicæ, quam sibi metipsis profint. Imò verò si tale quidpiam à principe fieri contigerit, undè detrimenti multum, non Civis unus aut alter, sed ipsa Civitas accipiat; ut hinc malo occurratur, ut hoc damnum resarciatur, non protinus

S E R M. protinus ad extrema confugiendum est,

IX.

non ferro certandum. Morbo enim ipso  
 gravius multò atque exitiosius est hoc Re-  
 medii genus. Magis expedit reipublicæ,  
 ut Tyrannī, crudelissimi licet, imperio  
 subjecti sunt Cives, quàm ut cervicibus  
 suis jugum excutiant prorsus, quàm ut  
 Nemini omninò pareant, quàm ut in vi  
 armisque spes omnes suas ponant. Nihil  
 enim illo rerum humanarum statu tetrius  
 fingi potest, aut miserius: in quo excussæ  
 Rectoris manibus habentæ cum sint, Po-  
 pulo liberum est, eò quò velit cunque  
 præcipitem ferri; & quicquid suaserit libi-  
 do, id omne, sublatâ Legum reverentiâ,  
 Magistratum autoritate conculcatâ, im-  
 pune exequi. Pertinet itaque ad Utili-  
 tatem communem, ut malis Regibus non  
 resistatur à Populo; ne, commotâ Sedi-  
 tione, gravius aliquod reipublicæ vulnus  
 inferatur, quàm id ipsum quod à manu  
 Regiâ immissum prius pertulerat.

IV. Hæc ferè, atque his è locis de-  
 prompta, sunt Rationum momenta, qui-  
 bus ad Obedientiam Romanos impellit  
 atque



atque urget Apostolus: Quæ quidem tanti **SERMO**  
 ponderis sunt, eâ vi pollent, ut non uni **IX.**  
 alicui aut hominum Ordini, aut Genti,  
 aut Ætati aptentur; sed Omnibus, quo-  
 cunque loco aut tempore, seu vixerint,  
 seu victuri sint, Christianis conveniant.  
 Nequis enim, qui aliis Legibus aliquando  
 uteretur, aliis Magistratibus subesset; ne-  
 quis, inter Cives qui emineret paulò, qui  
 aut Dignitate, aut Potentiâ, aut rerum  
 Copiâ excelleret, parendi necessitate se  
 non adeò, ac cæteros constrictum puta-  
 ret; sententiam suam verbis ita expressis  
 clarisque aperuit Paulus, ut nulli omnino  
 subditorum, ea ex parte quâ subditus sit,  
 excusandi officii sui locum relinquat.  
**OMNIS**, inquit, *ANIMA Potesta-*  
*tibus sublimioribus subdita sit.* Quisquis  
 is est, qui legitimæ alterius potestati sub-  
 jectus vivit? quacunque sorte & conditi-  
 one fuerit, in quocunque honoris loco  
 positus, ad quemcunque imperii gradum  
 (qui tamen summo sublit) evectus; no-  
 verit se Præcepti hujusce comprehensione  
 includi, hujus Formulæ vi, pari ac cæ-  
 teros jure, prorsus teneri.

At

SER.M. AT verò (inquiet aliquis) tam latè patet, ira quaquaversum se diffundit Præcepti hujusce vis, ut nullis usquam circumscripta sit finibus? nullus, utcunque res humanæ ceciderint, parendi statuatur modus? Una hæc est inter omnes officiorum Formulas, à qua ne transversum quidem unguem liceat discedere? Quid si rempublicam, cui conservandæ destinantur Principes pro libidine sua ipsi laceant ac pessudent? Quid si Jura omnia, humana atque divina, pervertant; si in Civium capita ac Fortunas immaniter sæviant? si id moliantur, ut Patriam alienæ dominationi nefario scelere subjiciant? annon Populo licebit his conatibus obviam ire? hoc amentia refrænare? hanc à se perniciem pestemque depellere? sunt sanè qui licere hoc contendunt, Viri graves & boni; quique in tuendis Regum Juribus, in reprimenda Populi Licentia multam ipsi operam atque utilem posuere. Rectène, an secus fecerint, penes alios sit Judicium. Me quod attinet, ne eadem hic loci inculcem, multa sunt quæ nunc dicentem impediunt; plura etiam, quæ si apud Populum

pulum habenda esset Concio, impedi- S E R M.  
rent. *quia de libris ob omni poud* IX.

CONVENIT certè, Verbi divini Interpretes, Ratiocinationes suas omnes ad Scripturæ normam exigere. Sacris autem Scriptoribus solenne est, ipsa quidem Officiorum Præcepta diligenter tradere, acriter urgere, non itidem Exceptionibus eorundem vim frangere, imminuere authoritatem. In hoc ipso quo versamur argumento, multa nobis Sacræ Literæ suggerunt, de Imperii humani Origine ad Deum referendâ, de Regum Potestate non temeranda; multa habent, quæ Principes Populo magis suspiciendos, populum Principi reddant parentiorem. Quando autem, quibusque de causis Magistratum imperia detrectare, nosmetipsos in libertatem vindicare liceat, ne verbulo quidem indicant— nisi eum aliquid ab hominibus fortè imperatum fuerit, latis à Deo legibus contrarium: Id ubi acciderit, quid agendum sit, Petri vox illa declarat. *Obedire oportet Deo magis quam hominibus.* Num qua alia sit Causa, ob quam Nodus ille, Subditos Regibus suis devinciens,



SERM. devinciens, aut penitus dissolvi possit,

IX.

aut quoquo modo relaxari, ab Apostolis, inquam, omninò siletur: Sileri adeò par est & à Nobis, qui, in prædicanda Evangelii doctrina, Apostolorum vestigiis insistere debemus. Petenda sunt Ista (si quidem peti necesse sit) à Jurisconsultis, à Thesium Politicarum tractatoribus, è Legibus, è Rerumpublicarum Formis, suæ cuique genti propriis, tanquam è fonte suo, sunt haurienda: è Scriptura certè peti non possunt, quæ, cùm de his officii hujus limitibus nihil quidquam tradiderit, ad eos signandos definiendosque velit, nolite, non debet trahi. *Admone Populum* (inquit Paulus, ad Titum scribens) *Principibus & Potestatibus subditos esse, dicto obedire*: Ut autem moneret populum Titus, Qua Occasione, Quo rerum statu *Principibus non subditum esse, non obedire* sit licitum, id verò illi nusquam præcepit Apostolus.

CONSTAT quippe hortatore atque impulsore quopiam non egere populum, in istiusmodi rebus, quibus ipsi per se satis student. Fræno potius opus est, quo repri-

reprimantur, quàm Calcaribus, quibus <sup>ER M.</sup>  
 incitentur proclives eorum ad seditionem <sup>IX.</sup>  
 animi. Ita ferè omnes à naturâ compa-  
 rati sumus, ut in exquirendis Effugiis,  
 per quæ officiorum quasi septi cancellis,  
 elabi possimus in indagandis Distinctio-  
 nibus, quibus Christianæ Disciplinæ mi-  
 tigetur severitas, mirè simus sagaces; ne-  
 que alias solertiori acumine id agimus,  
 quàm cum Ei, qui Magistratum habet,  
 cedere in omni re ac parere jubemur.  
 Haud multum expedit itaque hæc nos ab  
 aliis studiosè doceri, quæ etiam sine ma-  
 gistro, naturâ ipsâ duce, facile discimus,  
 atque avidè haurimus. Disceptatorum  
 quorundam Moralium meritò culpatur  
 subtilitas, quâ, non arceri ab illicito ho-  
 mines, sed potius erudiri putantur, quàm  
 prope ad peccatum absque peccato liceat  
 accedere. Neque ego Illum in minori  
 culpa esse arbitror, qui accuratè disputat,  
 Quatenus summo reipublicæ gubernatori  
 à nobis resisti possit, ita tamen ut perdu-  
 ellionis simus minimè rei. Perinde id  
 mihi esse videtur, ac si quis apud Mili-  
 tes verba faciens, Quas ob causas iis signa  
 4 impunè

SERMO. impune deferere, præsidio ac statione suâ

IX.

cedere, imperatorum mandatis non ob-

sequi, aliquando & repugnare sit licitum

omni oratione disquirat : perinde est, ac

si quispiam Libertatis humanæ Patronus

ac Vindex, multis argumentis, multis di-

stinctionibus egregiè caveret, ne Liberi

Servique non intelligant, quid iis contra

Parentes ac Dominos sit concessum; qua

ratione, quot modis artissimo illo, quo

tenentur, officii vinculo possint exolvi.

Sit quidem in istis, quæ argutè in hanc

rem afferantur, sani aliquid ac sinceri,

habeant quandam verisimilitudinem, ita

tamen piis auribus molesta sunt, ita ho-

minum impurorum vitiis ac cupiditatibus

adblandiuntur, ut rarò admodum apud

Eruditos differi, vix unquam cum impe-

ritâ multitudine communicari, atque ha-

bitis ad populum Concionibus exponi

debeant.

VERUM esto, concedatur hoc ali-

quando non inhonestè, non indecorè fieri

posse : ut tamen hisce Pauli verbis, tan-

quam ansâ aliquâ ad id utatur, cui un-

quam sano ac simplici in mentem vene-

rit?



rit? Percurrantur omnes tum veteris, SER M.  
tum Novi Fœderis Paginæ; non alius IX.  
quispiam in iis reperietur locus, ubi  
quæ summam Rerum tenentibus debentur  
Officia, & accurate adeo expendi  
constat, & tam vehementer suaderi, &  
tantâ undique argumentorum copiâ mu-  
niri. Perversè itaque (ne dicam, absurde)  
agunt, qui, inde arreptâ (non datâ) oc-  
cassione, de Magistratibus in ordinem co-  
gendis prolixè disputant; qui hoc ipso in  
solo, tanquam omnium maximè oppor-  
tuno, Machinas suas figunt, quibus Ar-  
cem Regiæ Potestatis impetant atque op-  
pugnent. Mihi certè religio est, etiam  
post explicatam abunde Pauli doctrinam,  
ea, quibus infirmari quovis modo videat-  
ur, hic in fine orationis leviter attin-  
gere: quanto gravius peccant, qui quod  
ab Apostolo, verbis disertis, & magno  
cum animi ardore præcipitur, id omnino  
prætervolant; quicquid autem ad contra-  
hendam Apostolici præcepti amplitudinem  
excogitari possit, id scilicet acutè rimantur,  
id acri mente persequuntur, & toto  
orationis cursu copiosè enarrant.

SERM.

IX.

*QUICUNQUE* ista Apostoli ejusdem monita exponenda susciperet; *Servi Obedite per omnia Dominis Carnalibus; Filii, obedite Parentibus per omnia, hoc enim placitum est Deo:* à re ipsâ ut opinor, paulò aberraret, si in hoc unum incumberet, ut Liberis ac Servis palam fieret quoties illis cum veniâ, etiam cum laude, immorigeris esse liceret.

Quæ Castrensis disciplinæ atque imperii sit vis, Centurionis illius Evangelici verba significant: *Ego, inquit, homo sum sub potestate constitutus, habens sub me milites; & dico huic, Vade, & vadit; & alii, Veni, & venit; & servo meo, Fac hoc, & facit.* Quisquamne est, qui, proposito hoc apud militum cohortes dicendi Themate, tum demum argumento atque officio suo pulchrè se satisfecisse existimet, si ea omnia, quibus imperandi jus, atque parendi necessitas quoquo modo minuatur, enumeret? de Sacramenti interim Militaris summâ religione, de obsequio exercituum Ducibus legitime debito nihil quidquam afferat, nihil exponat? Qui in sacris Literis Explicandis

ita

ita versantur, non iis lucem, sed vim in-  
 ferunt, Eculeum admovent, quo, quæ  
 minimè dixerint, senserintve, cogantur  
 fateri: Veritatem, prima Scripturæ ipsius  
 quasi voce & indicio patefactam, respu-  
 unt; ut ei deinde, tanquam adhibitis qui-  
 busdam tormentis, alienissima quæque ex-  
 primant atque elidant.

ALIA adhuc, hæc gravia candem in  
 rem mihi suppeditat argumenta, Ecclesiæ  
 doctrina, & Antiquæ, & Nostræ; Tem-  
 porum etiam, in quæ incidimus, ratio.  
 Hæc tamen, cum longius jam evagata  
 modum fere excesserit oratio, strictim ac  
 breviter percurram.

INTER omnes, qui primis Ecclesiæ  
 sæculis claruere Scriptores, non occurrit,  
 qui noxio hoc alimenti genere Gregem  
 sibi commissum paverit; qui Sacris Lite-  
 ris abuteretur ad ferendas inter populum  
 opiniones, de Juribus suis quocunque  
 modo tuendis, de Regibus, si opus fuerit,  
 etiam per vim coercendis. Et tamen istis  
 scripsere temporibus, cum huiusmodi  
 doctrinæ animis hominum se facile in-  
 sinuassent, essentque acceptissimæ: cum



SERMO. scilicet variae acciderent rerum publicarum;

IX.



Vices atque Conversiones; cumque ii dominarentur Principes, qui, Civibus pessime tractatis, tantum ab illis obsequii promereri videbantur, quantum summo jure possent vendicare.

INTER Homilias, Ecclesiae nostrae auctoritate firmatas, sunt, quae Subditorum erga Reges officia praescribunt, non paucae; est etiam, ubi de hoc ipso Pauli praepo non parca agitur. Multa indidem depromi possunt, quae populum, officii non satis memorem, cohibeant; nihil, quod in flammam. Nusquam nos admonent, ne Libertatis, ad quam nati factique sumus, studium negligamus, ne iis, qui Reipublicae praesunt, nimium pareamus.

Ea demum est Rerum, ea Temperum, in quibus versamur, Ratio, ut cudendis his Argutiis, disseminandis hujusmodi Doctrinis, minimè videatur opportuna. Libertatem studiosè satis colimus, amplectimur, tuemur; periculi nihil quidquam est, ne illam non suo pretio aestimemus: Id potiùs pertimescendum, ne liberiùs

liberius paulò quàm par est, (quàm aut SERM.  
 Christianos deceat, aut bonos Cives) & IX.  
 sentiamus, & vivamus, id cavendum, ne  
 Libertati injecta à legibus freno eò usque  
 laxemus, donec in Licentiam erumpat,  
 omnia permisceat, ac perturbet, & se  
 ipsa tandem suis quasi manibus confo-  
 diat, ac perimat. Quod Galatis à Paulo  
 dictum est, quod Advenis dispersionis, à  
 Petro, hoc Nobis non minùs appositè  
 dici possit; *Vos in Libertatem vocati  
 estis, Fratres; tantùm ne Libertatem in  
 occasionem detis carni, sed per Charita-  
 tem servite invicem— Quasi liberi, &  
 non quasi velamen habentes malitiæ, Li-  
 bertatem; sed sicut servi Dei.* Hæc au-  
 dire convenit pacis Christianæ Sectato-  
 res, hæc effari Nuncios ac Præcones;  
 hæc Ordini nostro vitæque Instituto sunt  
 apta, hæc Moribus his, Temporibusque ac-  
 commodata; hæc Deo placitura, atque  
 Hominibus profutura. His itaque edocen-  
 dis toti vacemus, atque inhæreamus. Si  
 qui verò sint, qui quasi Tubâ Evangeli-  
 câ Classicum canere ament, qui effroenes  
 vulgi animos ad ferociam ultra stimulent

serm. ac proritent, etiam accensis faces admo-

IX. I veant: quâ mente ad hoc opus se ac-  
 cinxerint, quâ auctoritate freti, quibus  
 Exemplis adducti has in se partes tuen-  
 das susceperint, Ipsi viderint: *Unusquisque*  
*que suum Onus portabit: Nos autem valem*  
*Consuetudinem non habemus, neque Ec-*  
*clesia Dei*

A. PAULI Verbis exorsa oratio fin-  
 iisdem etiam liberius recitandis desinat.  
 Quae itaque ad Timotheum Titumque ab  
 illo primùm scripta sunt, ad Nos etiam,  
 qui in partem ejusdem Ministerii venimos,  
 pertinere arbitremur. Atque utinam  
 ea unusquisque nostrum, FRATRES IN  
 CHRISTO DILECTISSIMI, in auri-  
 bus avidis accipiat & animo penitus  
 infigat! Timotheum Apostolus sic allo-  
 quitur: *Testificor coram Deo, & Offesui*  
*Christo, qui judicaturus est vivos &*  
*Mortuos, & per Adventum ipsius, &*  
*Regnum ejus, praedica Verbum, in qua*  
*opportune, importune, argue, obsecra, in-*  
*crepa, in omni patientiâ & doctrinâ,*  
*Erit enim tempus (imò Tempus jam est)*  
*cum sanam Doctrinam non sustinebunt,*  
 sed



*sed ad sua Desideria coacervabunt sibi* SERM.  
*Magistros, prurientes auribus; & à Ve-* IX.  
*ritate quidem auditum avertent, ad Fa-*  
*bulas autem convertentur. Tu verò vi-*  
*gila, in omnibus labora, opus fac Evan-*  
*gelistæ, ministerium tuum imple. Imò (ut*  
*idem Tito scribens) Hæc loquere, hæc*  
*exhortare, & argue cum omni Imperio.*  
*Nemo te contemnat. Admone Illos Prin-*  
*cipibus & Potestatibus subditos esse, dicto*  
*obedire, in omne bonum opus paratos esse.*  
*Ut hoc facientes Ecclesiam Christi ædifi-*  
*cemus, & nos ipsos salvos faciamus, &*  
*Eos qui Nos audiunt, faxit Deus beatus*  
*& solus potens, Rex Regum, & Dominus*  
*Dominantium, cui sit Honor, & Imperium*  
*Sempiternum. Amen!*

*Gratia Domini nostri Jesu Christi, &*  
*Charitas Dei, & Communicatio Spi-*  
*ritus Sancti sit semper Nobiscum*  
*omnibus!*

F I N I S.

Dominationem, cuius Honor, & Imperium  
 & Iohannes potens, & Dominus  
 For quod & Iohannes & Dominus  
 comes & non potens Imperator, &  
 Ut hoc facientes Ecclesiam Christi edifi-  
 carent, in omni bonum opus paratos esse  
 cupientes & Potestates subditos esse, dicit  
 Nemo se contemnat. Adhuc illos Prin-  
 cipes, & quos cum omni Imperio  
 idem Theodoricus) Imperator, hoc  
 regis, ministrum suum imple. Imo (ut  
 glie, in tantis laboribus, opus facere  
 dulas autem contentum. In vero vi-  
 vunt quod in tantum contentum, ad  
 Magnifici, & omnes, & dicit  
 Sed ad hoc Theodoricus contentum, hoc  
 Amen!

omnes !  
vires sancti in fidei Nostra  
Chorus Dei Communicatio Spi-  
ritus Domini regni in Christi &

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